

AL-'AQĪDAH LIL-AHL AL-SUNNAH
WAL-JAMĀ'AH: USŪL AL-ĪMĀN
AL-ISLĀMĪ

THE AQEEDAH OF AHLUL SUNNAH
WAL-JAMAAH:
FOUNDATIONS OF ISLAMIC BELIEF

العقيدة لأهل السنة والجماعة: أصول الإيمان
الإسلامي

'Sulaymān ibn Ismā'īl al-Zeprānī

سليمان بن إسماعيل الزبراني

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah al-Rahman al-Rahim,

In the Name of Allah (SWT), the Most Gracious, the Most Merciful,

Chapter One: *Takfīr of al-Ashā'irah & Al-Maturidiyyah
from Ahl al-Sunnah wal-Jamā'ah:*

It is the belief of the Scholars of Ahlus Sunnah wal-Jamaah that al-Asha'irah (the Ash'aris) are Kuffar beyond the Fold of Islam.

It is the belief of the Ash'aris that:

- Allah Azzawajjal is not above the Throne, rather he exists without a Place.
- The Qu'ran is not the Uncreated Eternal Word of Allah, rather, it is Created.

These beliefs, in it of themselves, are *Kufr al-Akbar* which remove one from the Fold of Islam, and render them a Kaffir. It is *Wajib and Fard* for one to make Takfir on the Ash'aris who hold these explicit beliefs (i.e. the belief that Allah Azzawajjal is not above His Arsh and that the Qu'ran is created). If an Ash'ari does not hold these explicit beliefs, then it is not proper to make *Takfir* on him - rather, he is a *Zindiq* (Heretic).

It is an attribute of Our Lord Allah Azzawajjal that He, Exalted is He, that He is above His Throne. The Qu'ran is the Speech of Allah Azzawajjal, and His Speech is an Attribute of Him - and therefore Eternal, as is He. The Ash'aris deny these attributes of His, and are therefore of the *Jahmiyyah* (those who reject the Attributes of Allah Azzawajjal).

Due to the fact the Ash'aris are Jahmiyyah, and al-Jahmiyyah are worse than the Christians and Jews, it is proper to state: "Al-Ash'ariyyah are inferior to the Christians", and are of the *Munshirkin* and *Kuffar* (Polytheists and Disbelievers). For one to

worship Allah Azzawajjal, they must worship Him in accordance with all of His Eternal Attributes, and if one denies one of these Attributes, then they are of the Kuffar.

It was the opinion of several hundred classical Scholars of Ahlus Sunnah wal-Jamaah that the Ash'aris (who deny the Attributes of Allah Azzawajjal) are Kuffar.

Abū al-Fidā' al-Mu'ayyad said:

"Al-Ash'arī displayed his madhhab and clarified it, and his speech became among the most widespread, spreading across the land, and most of the Ḥanābilah consider him a kāfir and deem his... and the... of anyone who agrees with him permissible."

Ibn al-Mibrad said in Jam' al-Juyūsh:

"Abū al-'Abbās Aḥmad ibn Muḥammad al-Nahāwandī was a great Imām. Abū 'Alī al-Ḥaddād mentioned his significant status

and that he was opposed to the people of Kalām and Takfīr of the Ash'arīs."

Al-Harawī said:

I heard Aḥmad ibn Ḥamzah and Abū 'Alī al-Ḥaddād saying: "We found Abū al-'Abbās Aḥmad ibn Muḥammad al-Nahāwandī condemning the people of kalām and Takfīr of the Ash'arīs."

Al-Harawī (vol. 4, p. 404) said:

I heard Aḥmad ibn Ḥamzah say: When the estrangement between al-Nahāwandī and Abū al-Fawāris intensified, they asked Abū 'Abd Allāh al-Dīnawarī, who said, "I have met a thousand shaykhs who are upon the same path as al-Nahāwandī."

Al-Harawī (vol. 4, p. 418) also said:

I heard Ismā'il ibn Aḥmad al-Bashūzqānī say: "I heard al-Junayd ibn Muḥammad Abū Sa'd al-Khaṭīb testify that al-Ash'arī was guilty of Zandaqa (heresy)."

Al-Harawī (vol. 4, p. 411) said:

"I saw Yaḥyā ibn 'Ammār more times than I can count on his minbar takfīr them, curse them, and testify that Abū al-Ḥasan al-Ash'arī was guilty of Zandaqa."

Al-Harawī (vol. 4, p. 413) said:

I heard Bilāl ibn Abī Maṣṣūr say: I heard 'Umar ibn Ibrāhīm say, "The slaughtered meat of the Ash'arīs is not permissible, for they are neither Muslims nor from Ahl al-Kitāb..."

Al-Harawī (vol. 4, p. 408) said:

I heard my father say: I heard Abū al-Muẓaffar al-Tirmidhī (Ḥabāl ibn Aḥmad) the Imām of the people of Tirmidh, "testifying that they are guilty of Zandaqa."

Sharīf Abū Ja'far 'Abd al-Khāliq ibn 'Īsā al-Ḥanbalī said:

"What reconciliation can there be between us? Reconciliation is only possible between two parties disputing over authority, worldly matters, or a disagreement over possession. But these people claim that we are kuffār, and we claim that anyone who does not hold our beliefs is a Kāfir. So what reconciliation can there be between us?"

Al-Ghazālī said:

"The Ḥanbalī takfirs the Ash'arī, claiming he has denied the Messenger in affirming the aboveness of Allāh Ta'ālā, and His Istiwā' over the Throne, while the Ash'arī Takfirs him, claiming he is a Mushabbih."

‘Abd al-Raḥmān bin Ḥasan bin Muḥammad bin ‘Abd al-Waḥhāb said:

"This group that ascribes itself to Abū al-Ḥasan al-Ash’arī has described the Lord of the worlds with the attributes of nonexistence and lifelessness. They have indeed uttered a grievous falsehood against Allāh, opposed the people of truth from the Salaf, the ‘A’immah, and their followers, and diverged even from those whom they ascribe themselves to. Abū al-Ḥasan al-Ash’arī himself declared in his two books, al-Ibānah and al-Maqālāt, the affirmation of the ṣifāt. The deviant group of this path has been rallied by their devils to mislead people from the true path, denying the Tawḥīd of Allāh in ‘Uluḥīyyah and allowing shirk, which cannot be forgiven. They have permitted that other than Allāh be worshipped in His stead. They have denied the Tawḥīd of His ṣifāt through ta’ṭīl, while the ‘A’immah of Ahl al-Sunnah and their followers have authored well-known works in refuting this stubborn, kāfir group, where they exposed every one of their doubts and clarified the truth indicated by the Book of Allāh, the Sunnah

of His Messenger, and the position of the Salaf of the Ummah and its 'A'immah."

- (al-Maṭlab al-Ḥamīd fī Bayān Maqāṣid al-Tawḥīd, p. 163)

He also said (p. 291):

"As for the Ash'arīs' denial of Allāh Ta'ālā's 'Ulūww over His throne, it is exactly the same as the speech of the Jahmīyyah. This claim is contradicted and nullified by the texts of the Book and the Sunnah, such as Allāh Ta'ālā's statements (interpretation of the meaning): {The Most Merciful has established Himself above the Throne}, {Then He established Himself above the Throne} {The angels and the Spirit ascend to Him}, and ascension is only from below to above, and His statement (interpretation of the meaning): {They fear their Lord above them}, {I will take you and raise you to Myself}, {Do you feel secure from the One who is in heaven?}, the two āyāt. All these āyāt are explicit on the 'Ulūww of Allāh Ta'ālā over His

creation, His establishment on His throne in a manner befitting His majesty, without specifying the howness."

Those who deny the Uluww of Allah Azzawajjal are Kuffar and this is a known fact in Ahlus Sunnah wal-Jamaah.

Sa'id ibn 'Āmir (d. 208 AH) said:

"The Jahmīyyah are worse in their speech than the Jews and Christians. The Jews, Christians, and people of all religions have agreed that Allāh Tabāraka wa-Ta'ālā is above the Throne, but they (the Jahmīyyah) say: "There is nothing above the Throne."

On the basis that the ones who say "there is nothing above the Throne" (i.e. the throne of Allah Azzawajjal) are *worse than Christians and Jews* - and therefore the Ash'ariyyah are worse than them.

It was said to Imām Yazīd ibn Hārūn (d. 216 AH):

"Who are the Jahmīyyah?" He replied: "Whoever claims that al-Raḥmān did istiḥā' over the Throne in a way other than what is affirmed in the hearts of the masses is a Jahmī."

Imām Muḥammad ibn Muṣ'ab al-Da'a' (d. 228 AH) said:

"Whoever claims that You do not speak or are not seen in the Hereafter is a Kāfir in Your Face and does not know You. I testify that You are above the Throne, above the seven heavens, unlike what Allāh's enemies, the Zanādiqa, say."

Al-Bukhārī (d. 256 AH) said:

Abū Ja'far narrated to me, saying: I heard al-Ḥasan ibn Mūsā al-Ashayb, who mentioned the Jahmīyyah and criticized them, then said: "A head from the heads of the zanādiqa, a man called Sham'alah, was brought before al-Mahdī, who said to him, 'Show me your companions.' Sham'alah replied, 'My companions are more than that,' to which he said, 'Show them

to me.' Sham'alah responded, '(They are) two groups claiming the qiblah, the Jahmīyyah and the Qadarīyyah. The Jahmī when he goes to extremes says, 'There is nothing there,' while al-Ashayb pointed to the sky, and the Qadarī when he goes to extremes says, 'There are two creators, one of good and one of evil.' So he cut off his head and crucified him."

He also said:

Muḥammad ibn Yūsuf said: "Whoever says Allāh is not on His Throne is a kāfir, and whoever claims that Allāh did not speak to Mūsā is a Kāfir."

- Khalq Af'āl al-'Ibād

Ibn Qutaybah al-Dīnawarī (d. 276 AH) said:

"All nations, Arab and non-Arab, say that Allāh Ta'ālā is above the heavens, as long as they remain upon their fiṭrah and are not taught otherwise."

Imām Ḥarb al-Kirmānī (d. 280 AH) said:

"The Jahmiyyah are the enemies of Allāh. They claim that the Qur'ān is created, that Allāh isn't in a place, and is not on the Throne, nor on the Kursī. And they are Kuffār, so beware of them."

Imām al-Dārimī (d. 280 AH) said about the Jahmiyyah:

"We also takfīr them because they do not know where Allāh is, nor do they describe Him with 'where,' as in the ḥadīth of the slave girl and others."

And he said:

"And the Muslims and kāfirīn agreed that Allāh is above the heavens, they affirmed His oneness in that regard, except for al-Marīsī, the deviant, and his followers. Even children who have not reached the age of accountability know this. When a

child faces hardship, they raise their hands to their Lord, calling upon Him from above the heavens and none other. So everyone has greater knowledge about Allāh and His location than the Jahmīyyah."

And he said (furthermore):

"And whoever does not know that the deity that he worships is above His Throne, above His heavens, then he is worshipping other than Allāh."

Ibn Khuzaymah (d. 311 AH) said:

"Whoever does not affirm that Allāh Ta'ālā has made istiwā' above His Throne, above His seven heavens, is a kāfir in his Lord. He is to be called to repent, and if he does not repent, his neck is to be struck, and he is to be thrown in a dump where neither Muslims nor those under their protection are harmed by the stench of his corpse. His wealth becomes fay', and no

Muslim inherits from him since a Muslim does not inherit from a kāfir as the Prophet ṣallā Allāhu ‘Alayhi wa-Sallam said"

He also said:

"Chapter on the clarification that Allāh ‘Azza wa-Jall is above the heavens, as He informed us in His clear revelation and through the tongue of His Prophet ‘Alayhi al-Salām as understood by the fiṭrah of the Muslims, scholars and ignorant ones alike, from their freemen to their slaves, their men, women, mature and young alike. When anyone calls upon Allāh Jalla wa-‘Alā they raise their heads to the sky and extend their hands to Allāh, upwards, not downwards."

Ibn Baṭṭah al-‘Ukbarī (d. 387 AH) said:

"The Muslims have agreed, from the Saḥāba, the Tābi‘īn, and all people of knowledge among the Mu’minīn, that Allāh Tabāraka wa-Ta’ālā is above His Throne, separate from His creation, His knowledge encompassing all of His creation. None denies or

rejects this except those who adhere to the madhāhib of the ḥulūliyyah, a group whose hearts have deviated, led astray by devils who made them exit the religion. They said that Allāh's essence is not absent from any place."

Abū Naṣr al-Sijzī (d. 444 AH) said:

"Our 'A'immaḥ, such as Sufyān al-Thawrī, Mālik ibn Anas, Sufyān ibn 'Uyaynah, Ḥammād ibn Zayd, Ḥammād ibn Salamah, 'Abd Allāh ibn al-Mubārak, Fuḍayl ibn 'Iyāḍ, Aḥmad ibn Ḥanbal, and Ishāq ibn Rāḥawayh al-Ḥanzalī, all agree that Allāh Subḥānah is, in His essence, above the Throne, that His knowledge is in every place, that He will be seen with the eyes on the Day of Judgment above the Throne, that He descends to the lowest heaven, and that He becomes angry, pleased, and speaks as He wills. Whoever contradicts any of this is free from them, and they are free from him."

Al-Dashtī (d. 665 AH) said:

"The madhhab of the people of ḥadīth, who are Ahl al-Sunnah, the 'A'immaḥ of the Muslims, and the scholars, is that they believe and bear witness that whoever says 'Allāh Ta'ālā has no Ḥadd,' intending by this that Allāh is everywhere, or that He is not upon the Throne as is affirmed in the hearts of the masses, or that He Subḥānah is neither a 'individual' nor a 'thing,' or that Allāh has no direction or place, has indeed apostated from Islām and joined the mushrikīn."

Sulaymān ibn Saḥmān (d. 1349 AH) said:

"And these idiots generalized the issue and made every ignorance excused, without distinction. They equated clear, apparent matters and what is known in the religion by necessity with unclear matters that might be obscure to some people, as well as those living among Muslims and those who grew up in a distant desert or recently entered Islām. They misled many and strayed from the straight path. With this understood, the matter of Allāh's 'Ulūww over His creation, His istiwā' over His Throne, and the affirmation of His ṣiffāt of

perfection and descriptions of majesty are among the clear, apparent matters and from what is known in the religion by necessity. Allāh clarified them in His Book and through the words of His Messenger. Whoever hears the Qur'ānic āyāt and prophetic aḥādīth has had the proof established against him, even if he does not understand them. If he reads the Qur'ān, the matter becomes more severe and consequential, especially if he opposes and claims that his stance is correct and that the Qur'ān did not provide a clear, sufficient explanation. His kufr in this case is clearer than the sun at midday, and no one who knows Islām, its Aḥkām and Qawā'id would doubt his Kufr."

It is due to the fact that the Ash'ariyyah deny the fact the Qu'ran is Eternal and deny the fact Allah Azzaawajjal is above His Arsh that they are Munshirkin.

The Ash'aris are a Sect which is separate from Ahlus Sunnah wal-Jamaah and is beyond the Fold of Islam, and one which has been hostile to the Scholars and Laymen of Ahlus Sunnah for over One Thousand Years.

A History of Ash'ariyyah and Ash'aris:

The Ash'ari school arose mainly as a response to the Mu'tazila school of thought and some of their beliefs which, to Sunnis, seemed strange and against previously held opinions. For example, the Mu'tazila believed the Quran to be created, whereas Sunnis generally held it to be uncreated. On the other hand, this new movement made a significant shift in Islam. The Ash'ari school became a foundation for educating Islam as a religion, as it depends on rationalism in understanding Islam from the Quran and Hadith. Ash'arites state that Islamic faith is based on the usage of the mind. With the prevalence of globalization—only in recent decades—it became noticeable that Ash'arism is rejected and attacked by Salafis, as we refuse the concept of depending on the mind as a basic way of understanding the Quran.

It is said that in the early period, Ash'arites followed a method that combined reason and revelation. This is in contrast to the assertion by some Ash'arites that those who believe without

thinking (mukallid) cannot be true believers. This view indicates that believing in religion without using reason and thought is considered invalid according to them.

In the later period, some Ash'arites prioritized reason and relegated revelation to a secondary position, stating that revelation could never contradict reason. Examples of these include al-Juwayni, al-Ghazali, Fakhr al-Din al-Razi, and Qadi Baydawi. The majority of the Ash'arites went further, stating that only reason provides certain knowledge, while revelation is merely a matter of conjecture and cannot provide knowledge or certainty. Because of these views, they were criticized by the Salafis.

Contrary to this, some within the school, such as al-Taftazani, have sometimes stated that revelation also represents knowledge, while Ibn al-Tilimsanī criticized al-Razī, asking what grounds legal rulings if all revelation were mere conjecture, stating that revelation cannot entirely be based on conjecture.

History of al-Maturidiyyah (i.e. the Maturidis):

In Islam, a Maturidi (Arabic: ماتريدي) is one who follows Abu Mansur Al Maturidi's systematic theology, which is close to the Ash'ari theology (Aqidah). The term also denotes the School of Kalaam, or systematic theology, of those who follow Al-Maturidi's theology. In this article, the term "Maturidis" will refer to the adherents of this School. The Maturidis and Ash'aris are the two principal schools of systematic theology that are recognized by Sunni Islam.

However it is intolerable to consider these Zindiqiyyah deviants, who are of a Jahmi nature, to be within Ahlus Sunnah (i.e. Sunni), which is why I have compiled this work.

The Maturidiyyah are a faction amongst the factions of Ilm al-Kalaam (Mutakallimeen), sharing with the Jahmiyyah, Mu'tazilah, Kullaabiyyah, and Ash'ariyyah in the foundations of their approach (i.e., Ilm al-Kalaam), but differing with them on

subsidiary matters following from those foundations. There was no immediate faction known as the Maturidiyyah after the death of its founder, Abu Mansur al-Maturidi (d. 333H), but the sect and its creed became formalized and codified a few centuries later. The creed is similar to that of the Ash'aris for the most part.

The creeds of the Kullaabiyyah, Ash'ariyyah, and Maturidiyyah are all approximate to each other in that they are all based upon the negation of what they call "Hawaadith" (events, occurrences) from Allah – a term used to refer to actions of Allah that are tied to His will and power. As they perceive the universe to be nothing but a collection of events (Hawaadith), then whatever gives the presumption of an event in the revealed texts as it pertains to Allah's essence, must be explained away. Thus, their Ta'wīl (metaphorical interpretation) of Istiwā' (ascent), Nuzūl (descent), Ghadab (anger), Mahabbah (love), Ridhā (pleasure), and so on.

In their debates with the Mu'tazilah, they (Kullaabiyyah, Ash'ariyyah, Maturidiyyah) were not able to free themselves completely of the doubts and arguments of the Mu'tazilah against them in this regard, whilst they did manage to argue rationally for the affirmation of the attributes. Thus, the creed of these factions became settled upon affirming the Names and some of the Attributes whilst rejecting the Sifaat Fi'liyyah

Refutation of Tafweed Al Ma'na:

Tafwīd al-Ma'na is when you delegate the meaning of the Sifaat (attributes) of Allah ﷻ, such as Istawā (ascent), Nuzūl (descent), Yad (hand), Aynayn (eyes), etc.

This methodology is not what the Salaf taught and I will be refuting this belief using the Salaf and some of those from the Khalaf. The common ways they try and prove this was the way of the Salaf is when the Salaf said “bilā tafsīr” (without interpretation) or when they said “nā'qiluhā kamā jā'at” (we pass them as they have come). These statements are not proof

of Tafwīd al-Ma'na and this will be shown using other Athār when the meaning is clear and known yet the Salaf still said without tafsīr and we pass them along as they have come.

From the Scholars of Salafiyyah, we find:

- Hammad Ibn Abi Hanifah (d. 176AH) refutes some of the Jahmiyyah in this Athār as they were the ones who actually did Tafwīd on both meaning and modality here. Imam Hammad responds by saying we agree on not knowing the modality, but we must affirm that Allah ﷻ will come (descend).
- Ibn Abi 'Āṣim (d. 287) explicitly states that we affirm the reports on the Dhaahir (apparent) while negating delving into the modality.
- Imam At-Tirmidhi (d. 295AH) says that the meaning of Nuzūl is understood and that the modality is unknown.

- Al-Khalil Ibn Ahmad (d. 170) – among the leading linguists from the time of the Salaf – explained Allah's Istawā to mean ascension (al-Su'ūd).

Regarding Denying Knowing the "Meaning" of Allah's Attributes:

It is essential to understand the word "meaning" itself in different contexts. There are different gradations of meaning. You can have fully encompassing definitions that clearly explicate the nature and essence of what is being defined, while you can also have lower- level connotative meanings that indicate the essential core meaning while not providing a fully immersive conception of what is being defined.

The denotative definition (التعريف بالحد) is more of a precise or dictionary definition of the term, while the connotative definition (التعريف بالرسم) connotes additional meanings or attributes related to the defined term, which signify an overall core meaning (أصل المعنى) of the term. There need not be any

knowledge of the description of the essence or substance of the defined term in the connotative definition.

When it comes to the attributes of Allah, we could only discuss its connotative definitions since no one knows the Essence of Allah except for Allah Himself, which is something that even Asharis themselves acknowledge for the attributes that they affirm.

For example, what do we mean when we say that Allah has Knowledge? What comes to mind when we think of this term? Do we think of a common attribute or factor (قدر مشترك) which helps us relate to the meaning of this attribute of Allah, or do we believe that the "Knowledge" of Allah is simply nothing more than a homonym (لفظ مشترك) whereby it is simply a word we are familiar with, yet with a completely different and unknown meaning?

There is no shadow of a doubt that the Salaf believed that it is a common factor قدر مشترك we are familiar with (i.e.,

knowledge is conception and cognizance of the known, for this core and generic definition applies to both the creation and to Allah.

The common factor (قدر مشترك) is merely the conceptual meaning (المعنى الكلي الذهني) that the word alludes to before it is ascribed to anyone (be it creation or the Creator) or delved into in describing its specific features. It alludes to the core meaning (أصل المعنى) core reality (أصل الحقيقة) of that term.

However, when it comes to the distinctive factors (القدرات) (المميزة) which differentiate Allah's Knowledge from that of the creation, then we have entered the unseen realm of which we must not speculate.

Those distinctive factors feature in the denotative definition/meaning of words, which incorporate the modality (Kayfiyyah) of the word in question. Thus, when some deny knowing the meaning, what they really have in mind is denying

knowing the modality/essence element of the denotative definition and not the connotative meaning of the term.

Ibn Taymiyyah says the statement “Leave it as it came without how” means that while we affirm the meaning of the attribute, we do not delve into or question its exact nature.

He also says that us not knowing how does not imply denying the reality of the attribute. The how is left to Allah alone, as the attribute is affirmed, but the manner of its occurrence is not for us to know or comprehend.

Ash’ariyyah Rejection of Hadith:

As a Muslim do you have a problem with the Methodology of Hadith rejectors? Of course if you are Muslim you do, for it is Wajib to hold Bara for the Methodology of the Kuffar.

Hadith Rejectors (i.e. Qu’ranist Kuffar):

1- Reject Hadith because it's transmitted by fallible humans so it's not certain.

2- Most of them accept Mutawater actions such as how to pray and some of them accept Mutawater Hadith.

3- They reject Hadith because it doesn't suit their intellect/interpretation of the Quran.

4- They twist the apparent meaning of the Quran to suit their methodology.

It is the Methodology of the Ash'ariyyah to:

1- Claim that Ahad Hadith is doubtful and not certain in knowledge because it's transmitted by fallible humans.

2- Deny Ahad Hadith when it comes to Aqeedah, They only accept Mutawater.

3- They reject Ahad Hadith if it doesn't suit their intellect/interpretation of the Quran.

4- They twist the apparent meaning of the Quran/Mutawater Hadith to suit their Methodology.

According to Ibn Hajar, Ahad Hadith are Hadith that didn't reach Mutawater level (90%+ of Hadith are Ahad) . It can be Narrated by 1-2-3-4 or more companions but it's still Ahad if it doesn't reach Mutawater. Mutawater is mass transmitted Hadith in every level of the chain.

It is the belief of the Ash'ariyyah that these Hadiths are to be rejected. From the works of their Scholars we find:

Al Razi says:

“Holding on to Ahad Hadith in knowing Allah is impermissible because:

1- Ahad Hadith are doubtful and not certain so it's not permissible to use it in knowing Allah and his attributes, and we say doubtful because the narrators are fallible human beings.”

Al Juwayni:

“These Hadith they hold on to (referring to Hadith about Allah's attributes) are Ahad Hadith, it's not certain knowledge, and if we reject them all it wouldn't be an issue. But we prefer to re-interrupt what came in authentic books like Hadith of Allah descending”.

Al-Ghazālī:

“But that which the intellect doesn't accept, it has to be re-interrupted as we can't imagine the text to contain true knowledge that is against intellect, and most of the Hadith of Tashbeeh (refers to Hadith of attributes of Allah) is not

authentic...and the authentic amongst it is not certain knowledge, rather it can be re-interrupted.”

It must be noted that the Asharis contradict themselves and accept Ahad Hadith in the matters of Fiqh as it suits them like the Hadith rejectors who accept Mutawater actions.

Al-Razi, Ash’ari Scholar, states his God is Jibril (AS):

Fakhr ar-Razi said:

The intended referent of "الرَّبَّ" could possibly be Gabriel (peace be upon him), as he was the one who raised and provided him with various forms of assistance.

- Tafsīr Fakhr ar-rāzī, Volume 12, Page 137-138

Basically he is saying that "Lord" in this verse is referring to Jibreel (peace be upon him) so his God is Jibreel now, as per his

own words, which is Shirk al-Akbar which removes one from the Fold of Islam.

Do Salafis do Tashbeeh - A Refutation of this Slander:

In this text I will refute the Jahmi notion that we do Tashbeeh when affirming the Sifat of Allah and that we are likening him to his creation Audhubillah, the following argument is based on Sheikh Uthaymeen's in Sharh Thalatha Usool P. 64 and in the English translation P. 149

The Ashaira often label us as "Mushabbiha" or "Mujassim" because we affirm the Attributes of Allah, here I will refute this using a simple Argument:

We have 2 objects and they are both labelled as vehicles:

A = Unseen Vehicle

B = Physically Present Vehicle

As an example, let's say B is a Honda.

Now we know that B is a Honda but it is also a vehicle but because A is also a vehicle does that mean we say that A is a Honda? No.

Just because 2 things share the same name or description this doesn't not necessitate that they are alike, Here A could even be a motorbike but we don't say they are similar just they are both vehicles.

Refutation of Kalam:

**ABU YUSUF CLOSE COMPANION OF IMAM ABU
HANIFA رحمه الله SAID:**

Abu Yusuf [d.182H] said:

“Whoever seeks wealth through alchemy will go bankrupt, and whoever seeks religion by Kalam will become heretical.”

- [Sharh Usul Al-'Itiqad 1/233]

Al-Hafiz Adh-Dhahabi said:

“Authenticity is attributed to Abu Yusuf.”

- [Kitab Al-'Arsh 2/248]

Imam Hanifah, Hanbal, Maliki and Shafi'i all share this view.

On the Issue of Kalam Nafsi:

Let's say $X = \text{Kalam Nafsi}$

P1: Attributes don't have parts thus Kalam Nafsi is indivisible.

P2: Musa As understood X which also means he understood ALL of X since it doesn't have parts.

P3: X/Kalam Nafsi is from the unseen.

P4: Musa A.S understood all of X which means he had understood Ghayb.

This position entails Shirk and Kufr because a human fully understands an aspect of the unseen which contradicts the Quran. It is Shirk to say a human has absolute 'Ilm of the Unseen, and it is Kufr because it is Denial of the Qu'ran.

Allah (SWT) says in the Qu'ran:

Surah Naml 65:

"None in the heavens and the earth has knowledge of the unseen except Allah."

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا

Therefore, if someone believes an individual has 'Ilm al-Ghaib, be they of the Shi'a or Ash'ariyyah, are Kuffar Qu'ran deniers.

On the Issue of Tajsim:

P1: Allāh attributes qualities like knowledge, mercy, and hearing to both Himself and His creation, yet His attributes are unique and unlike creation's.

P2: Allāh also attributes to Himself qualities like hand (Yad) and rising above listiwā'), just as He does with Knowledge and Mercy, without them resembling creation.

P3: Denying some attributes due to fear of resemblance while affirming others is inconsistent, as all of Allāh's attributes are beyond human comprehension.

C: Therefore, affirming all of Allāh's attributes as He described them, without likening them to creation, is the correct approach.

Explanation of the Spherical Earth and Allah Above:

FIRSTLY, DIRECTIONS ARE OF TWO TYPES:

A) RELATIVE DIRECTIONS:

These are directions that depend on the position of a specific object. For example, if a person is in front of you and then moves to your right, then behind you, and then to your left,

these directions are relative—they change based on the observer's position.

B) FIXED DIRECTIONS FOR THE WHOLE WORLD:

There are only two fixed directions for the entire world: up and down.

- Any direction toward the sky is a direction of elevation (up).
- Any direction toward the center of the earth is a direction of descent (down).

For instance, if you were to turn your body upside down (as if walking on your hands), could you claim that the sky is now below you? No. The sky remains above you, because "up" and "down" are fixed directions for the entire world.

Therefore, the sky is always above all people on earth, regardless of their location. Even if they were to rotate or reposition themselves, it is universally known that the sky is always above the earth.

A COMMON OBJECTION: "DOESN'T THIS MEAN ALLĀH MUST BE SPHERICAL?"

Some might argue: If Allāh ﷻ is always above us, doesn't this mean He must be spherical, like the sky?

This argument is false for two reasons:

- Allāh ﷻ is unlike His creation. There is nothing like Him. So, it is incorrect to compare Him to the sky or any created thing.
- A thing can always be above something else without being spherical.

An example to clarify (without likeness to Allāh ﷻ):

Consider an eagle that picks up a grain of sand in its claws and closes its foot around it. The eagle is always above the grain of sand, yet the eagle is not spherical—it has its own distinct shape.

If this is possible for a mere created being, then what about the Creator, who is like nothing else?

Now that we have established the fact that the Ash'aris are not of Ahlus Sunnah, nor are the Maturidis, we shall discuss what the correct Aqeedah of Ahlus Sunnah wal-Jamaah is in fact.

The reason I have refuted the Kufri-Aqeedah of the Jahmiyyah first is it is a common misconception they are one of us.

Chapter Two: *The Hand of Allah Azzawajjal:*

Ahlu Sunnah affirms that Allah ﷻ has two hands, and both of His hands are right hands. Here are the verses in the Quran where Allah ﷻ affirms hands for Himself:

Sūrat Ṣād (38:75):

“He [Allah] said, ‘O Iblīs, what prevented you from prostrating to the one whom I created with My two hands? Are you arrogant, or are you of the exalted?’”

Sūrat al-Mā'idah (5:64):

“And the Jews say, ‘The hand of Allah is chained.’ Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills...”

Sūrat az-Zumar (39:67):

“They have not appraised Allah with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.”

Sūrat Yā Sīn (36:71):

“Do they not see that We have created for them from what Our hands have made, grazing livestock, and they are their owners?”

Sūrat al-Fath (48:10):

“Indeed, those who pledge allegiance to you [O Prophet] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself...”

We know that Allah ﷻ has real hands because of the verse where He says He created Adam with His two hands and where He says He will hold the heavens and earth with His hand. The hadith in Sahih Muslim also proves that Allah's hands have fingers, as the rabbi comes up to the Prophet ﷺ, telling him that Allah ﷻ will place the creation, like trees, mountains, and the ocean, on His fingers. The Prophet ﷺ smiles in affirmation and then recites Sūrat az-Zumar (39:67), where Allah ﷻ talks about His right hand. Those who do *ta'wīl* of *yad* will have to explain if Allah's *yad* means power. Is Allah ﷻ putting creation on top of His power?! What does this even mean? So, will creation be placed on top of the attribute of Allah ﷻ?

This Hadith alone proves that the correct approach is to take the apparent, as the Prophet ﷺ is using his own hand when speaking about the hand of Allah ﷻ. If the Prophet ﷺ doesn't know the meaning of His attributes and they're left to Allah ﷻ as the Mufawwida say, then why did he specifically use his hand when talking about the hand of Allah ﷻ? This Hadith

alone proves that the correct approach is to take the apparent, as the Prophet ﷺ is using his own hand when speaking about the hand of Allah ﷻ. If the Prophet ﷺ doesn't know the meaning of his attributes and they're left to Allah ﷻ as the Mufawwida say, then why did he specifically use his hand when talking about the hand of Allah ﷻ?

Imam Ibn Khuzaymah (d.311AH) says those who claim Allah ﷻ's hands are his power have distorted the arabic language and says how flawed this interpretation is because Allah ﷻ created everything using his power.

Uthman al-Daarimi (d. 280 AH) responded to the claims made by Bishr al-Marisi who argued that Allah's statement about creating Adam with His two hands was merely an emphasis on creation in general, not a literal reference to Allah using His hands.

Uthman al-Daarimi rejects this interpretation, asserting that the emphasis is specifically on Allah's two hands, showing their

importance in the creation of Adam. He argues that no other creation was emphasised in this way, and that the hands of Allah are affirmed to show a direct involvement in Adam's creation, setting him apart from all other beings.

Al-Daarimi criticizes Marisi for denying the clear meaning of the verses and for misunderstanding the significance of the two hands in the context of creation. He challenges Marisi to name any creation that Allah formed in the same way.

Mujāhid narrated that Ibn ʿUmar رضي الله عنه (d.73AH) said:

Allāh (جَلَّالَ) created four things with His own Hand:

- the Throne
- the Gardens of Eden
- the Pen
- Ādam (عليه السلام).

Then, He said to the rest of creation, 'Be' and it was. [This is also mentioned in Tafsīr Aṭ-Ṭabari (20/145), Al-Ibānah

Al-Kubrā (2/510), Sharḥ 'Uṣūl I'tiqād Ahl As-Sunnah wa
Al-Jamā'ah (1/513), Al-Mustadrak 'ala Ṣaḥīḥīn (4/271), Naqḍ
Al-Imām Ad-Dārimī 'Alā Al-Marīsī Al-Jahmī (Pages 93-94) and
Kitāb Al-'Azamah (Pages 1555-1556)

Imam Ahmad says that the verse - Sūrat Ṣād (38:75) "He
[Allah] said, 'O Iblīs, what prevented you from prostrating to
the one whom I created with My two hands? Are you arrogant,
or are you of the exalted?"

...Is a severe argument against the Jahmis (i.e. the
Ash'aris, Muturidis, etc.)

Imam Abu Ahmad Muhammad ibn 'Ali al-Qassab (d.360H) says
that just because we affirm that Allah ﷻ has hands it doesn't
mean that they're connected to arms that are connected to
shoulder blades and these shoulder blades are connected to
another arm.

He uses the example of Queen Sheba having a great throne in the Quran, but this doesn't mean her throne is like the throne of Allah ﷻs

Ibn Qutaybah al-Dinawarī (d. 276) says we understand Allah's hands are understood as how the people know them (affirmation of apparent), while negating an anthropomorphic understanding and says it's impermissible to interpret yad as one or two blessings.

Therefore, in Salafiyyah, we do not use anthropomorphic explanations for the attributes of Allah Azzawajjal, rather we accept what He says as He says it. There are various Hadiths in the Sunnah on this matter:

There is some ikhtilāf (disagreement) as to how these ḥadīths are understood. Shaykh Ibn Uthaymeen explains the differing opinions among scholars about the phrase bishimālihi (with His left hand) in reference to Allah. Some narrators affirmed it, while others rejected it, saying it isn't authentically reported

from the Prophet Muhammad ﷺ. Ibn Uthaymeen points out that Sahih Muslim mentions that both of Allah's hands are right hands, meaning they are perfect and without deficiency. Even though other narrations might mention a "left hand," he explains that this does not imply deficiency, because Allah's hands are free from imperfection. He stresses that, ultimately, we accept what is authentically reported about Allah's attributes, and if there is no authentic narration, we stick to the understanding that both of Allah's Hands are Right Hands.

Even Al Baqillani a major Ash'ari Scholar refutes Ta'wil for *Yad* and says that if "hands" were understood as power, then it would imply that Allah has two powers, which is not the case, as Muslims agree that Allah has one attribute of power. Al-Baqillani rejects the interpretation that Allah created Adam with two blessings in the same way humans might refer to blessings using the term "hands."

Ad-Dhahabi (d. 748 AH) addresses the interpretation of Allah's *Yad*. Additionally, he points out that if blessings was the correct

meaning, then Adam would have been created by something created, which would imply Iblīs is more noble than Adam, since Allāh created Iblīs directly, without an intermediary. He also says that in the Arabic language, when someone says, “I did such and such with my two hands,” it means their real hands, not blessings. Al-Dhahabī further argues that the Salaf did not interpret Allāh’s attributes in an allegorical way, even though those around them were Bedouins, unlettered people, and children. If ta’wīl had been permissible, the Salaf would have used it first to avoid Tashbīh and Tajsīm. When Jahm ibn Safwān was among the first to promote ta’wīl, many prominent scholars of his time, including Sufyān ibn ‘Uyaynah (d. 198 AH), Al-Fudayl ibn ‘Iyād (d. 187 AH), Ibn al-Mubārak (d. 181 AH), and others, rejected his views, even declaring him an innovator. Others said he was a Kāfir.

Ibn Taymiyyah quoted Abu Isma'il al-Harawi (d.481AH) saying that the Jahmiyyah were worse than the jews because they denied both the defect and the attribute mentioned in 5:64 -

“And the Jews say, “The hand of Allāh is chained.” Chained are their hands, and cursed are they for what they say”

Chapter Three: *The Location of Allah Azzawajjal:*

Almost all Sunnis, including Salafis, would negate a makan (place) for Allah in an Aristotelian sense, whereby such a makan would entail that all the six directions encompass Allah. All Sunnis agree that Allah cannot be encompassed. Nevertheless, the Prophet (peace be upon him) did attribute “whereness” to Allah in the famous Hadith where he asks the slave girl, “Where is Allah?”

There is also a less popular story of a male shepherd who uttered, “Where is Allah?” with no objections from Ibn Umar (may Allah be pleased with him), who uttered the same.

Salafis are comfortable attributing whereness to Allah in the emulation of the Prophet and companions, despite not attributing a place to Allah in the Aristotelian sense. This is

why Salafis would not unrestrictedly negate makan (place) for Allah, as they would demand to know what the term means according to the person they are speaking to.

Shaykh al-Uthaymeen (may Allah have mercy on him)

said:

فإنه إن أراد بنفي المكان المكان المحيط بالله فهذا النفي صحيح، فإن الله تعالى لا يحيط به شيء من مخلوقاته، وهو أعظم وأجل من أن يحيط به شيء، كيف ﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾.

وإن أراد بنفي المكان نفي أن يكون الله تعالى في العلو فهذا النفي غير صحيح، بل هو باطل بدلالة الكتاب والسنة، وإجماع السلف والعقل والفطرة، وقد ثبت «عن النبي ﷺ أنه قال للجارية: «أين الله؟». قالت: في السماء. قال لما لكها: «أعتقها فإنها مؤمنة»

“If what he intends by negating a makan is a makan that encompasses Allah, then this negation is correct, as nothing of Allah’s creation can encompass Him, may He be exalted. He is too great and too exalted to be encompassed by anything. How

can it be otherwise when “the earth entirely will be [within] His grip on the Day of Resurrection and the heavens will be folded in His right hand”.

- [az-Zumar 39:67]

But if what he intends by this negation is that Allah is not elevated, then this is not correct; rather, it is false according to the evidence of the Qur'an and Sunnah, the consensus of the early generations, reason and sound common sense. It is proven from the Prophet (blessings and peace of Allah be upon him) that he said to the slave woman: “Where is Allah?” She said: Up above (meaning above the heaven). He said to her master: “Manumit her, for she is a believing woman.” Narrated by Muslim (537)”.

It is one thing to negate makan for Allah conditionally, but how about affirming it for Allah with the correct meaning intended? When we look at the Salaf, we find that very prominent scholars were comfortable affirming a makan for

Allah. Mujahid, the student of Ibn Abbas (d. 104 A.H.), said in regards to Allah's statement, “and drew him near”

- Wa Qarabnaahu Najeeya (19:52)

Due to the fact Allah Azzawajjal has a location, and this is mentioned in the Qu’ran as well as Sahih Ahadith, it is Kufr to deny His location. The one who states: “Allah Azzawajjal is not above the Throne”, or “Allah Azzawajjal exists without a location” is a Kaffir, even if he offers Salat, Zakat, Fasts, performs Hajj and says the Shahada. A person's apparent belief in Allah (SWT) is disbelief if he does not believe that Allah, Exalted is He, is above His Throne.

Perhaps with this precedent from the Salaf, Ibn Taymiyyah did not find it objectionable to ascribe a makan to Allah, which he did. These Scholars are not completely devoid of scriptural support for their affirmation of a Makan.

We read:

إِنَّ اللَّهَ يُمْهِلُ حَتَّى إِذَا ذَهَبَ ثُلَاثُ اللَّيْلِ هَبَطَ إِلَى هَذِهِ السَّمَاءِ، ثُمَّ أَمَرَ بِأَبْوَابِ
 السَّمَاءِ فَفُتِّحَتْ، ثُمَّ قَالَ: «هَلْ مِنْ سَائِلٍ فَأُعْطِيهِ؟ هَلْ مِنْ دَاعٍ فَأُجِيبَهُ؟ هَلْ
 مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟ هَلْ مِنْ مُسْتَغِيثٍ أُغْنِيَهُ، هَلْ مِنْ مُضْطَرٍّ أَكْشِفَ عَنْهُ
 الضَّرَّ؟»، فَلَا يَزَالُ ذَلِكَ مَكَانَهُ حَتَّى يَطْلُعَ الْفَجْرُ فِي كُلِّ لَيْلَةٍ مِنَ الدُّنْيَا، ثُمَّ يَصْعَدُ
 إِلَى السَّمَاءِ». زَادَ فِيهِ يُونُسُ بْنُ أَبِي إِسْحَاقَ زِيَادَةً حَسَنَةً (١)

Allah provides respite until a third of the night has passed
 [when] He descends to this heaven. Then He commands the
 doors of heaven to open. Then He states: “Is there any
 requester so that I may give him? Is there any supplicant so
 that I may answer him? Is there any repentance so that I may
 forgive him? Is there any caller of help so that I may help him?
 Is there anyone undergoing hardship so that I may relieve him
 [of it]?” This will remain His makan until dawn breaks each
 night in this Dunya. Then He ascends to the Heavens.

The Uluww (Highness) of Allah Azzawajjal is also of an
 undisputed nature. Here are some verses on Allah's Uluww
 (Aboveness):

“The Most Merciful rose over the Throne” (Tā-Hā 20:5)

“He created the heavens and the earth in six days and then He rose upon the Throne.” (**Al-A’rāf 7:54**)

“Do you feel secure that the One who is above the heaven will not cause the earth to swallow you up as it quakes violently? Or do you feel secure that the One who is in the heaven will not send upon you a storm?” (**Al-Mulk 67:16-17**)

“(He is) Exalted (above) the degrees, Owner of the Throne. He sends down the revelation of His Command upon whomever He wants from His slaves.” (**Ghāfir 40:15**)

“I will verily take you and raise you to Me.” (**Ālu ‘Imrān 3:55**)

“Rather Allāh raised him (i.e. ‘Īsā) to Himself.” (**An-Nisā 4:158**)

“They fear their Lord from above them.” (**An-Nahl 16:50**)

“Dhīl-Ma’ārij (The Owner of aboveness and abundant blessings).” (**Al-Ma’ārij 70:3**)

“Say: “The holy spirit (i.e. Jibrīl) brought it down from your Lord in truth. In order for those who believe to become firm.”
(An-Nahl 16:102)

“And He is the Irresistible above His slaves.” **(Al-An’ām 6:18)**

“And He is the Most High the Great.” **(Al-Baqarah 2:255)**

“He sends down the angels with the revelation of His Command upon whomever He wants from His slaves.”
(An-Nahl 16:2)

“The trustworthy spirit (i.e. Jibrīl) came down with it, upon your heart in order for you to be from the warners.”
(Ash-Shu’arā 26:193-194)

“He who created the heavens and the earth and what is between them in six days and then rose over the Throne - the Most Merciful, so ask about Him one well informed [i.e., the Prophet (ﷺ)].” **(Al-Furqān 25:59)**

“Say: “The Holy Spirit brought it down from your Lord in truth, in order to make the believers firm, and (as) a guidance and glad tidings to the Muslims.” **(An-Nahl 16:102)**

“To Him the good word ascends.” **(Fātir 35:10)**

Due to the fact it is established by Allah Azzawajjal in the Qu’ran that He is Above, the one who says He exists without a location is a Kaffir - due to the fact this is Kufr (denial of the Qu’ran) due to the fact in the Qu’ran He states He exists with a location (i.e. Above). The one who states that Allah exists without a location is like the one who states the Qu’ran is not the word of God, exists with errors or is in doubt about the Qu’ran. In short, he is a Kaffir - and this is the Kufr of the Ash’ariyyah (who believe He exists with no place) and the Maturidiyyah (who believe He exists everywhere).

For those who deny that Allah ﷻ has a direction how do they explain the verses where Allah ﷻ says the angels ascend to Him, Isa عليه السلام ascends to Him and the Hadith of Israa wal Miraaj where the Prophet ﷺ ascended to Allah? If Allah ﷻ has

no direction where are the Prophets and His Angels going if not upwards towards the Heavens which is the direction that takes you to Allah ﷻ?

When the Prophet ﷺ was taken up from heaven to heaven, he spoke to Allah ﷻ. This event alone is enough to prove a direction for Allah ﷻ. This is why you have scholars like Abu Mansur al-Maturidi, the Imam of the Maturidi school, rejecting Isrā' wal-Mi'rāj to the point where the Prophet ﷺ was taken up to the heavens to meet the other Prophets. He believed the journey stopped when the Prophet ﷺ reached Masjid al-Aqsa.

These beliefs are Kufr.

Proofs of the Aboveness of Allah Azzawajjal:

The raising of 'Īsā ('Alayhi al-Salām):

Allāh ﷻ raised 'Īsā to the direction of above towards Allāh ﷻ.

Allāh said:

“I will take you and raise you up towards Me.” [Qur’ān 3:55]

“But Allāh raised him up towards Him.” [Qur’ān 4:158]

Al-Ash‘arī then commented: “And the Ummah is in agreement that Allāh ﷻ raised ‘Īsā to the heaven.”

For Isa (AS) to be raised *towards* Allah Azzawajjal, this means he was raised in a direction (i.e. in the direction towards Allah, as the Qu’ran states). Therefore, if one denies that Allah Azzawajjal has a physical plane of existence and direction, he is a Kaffir, due to the fact he denies the Qu’ran wherein it is stated that Allah Azzawajjal *rose Isa towards Him* and hence implying explicitly the fact He, Exalted He is, has a Direction and Location (otherwise Isa could not have been risen in his direction or towards Him).

The Coming of Allāh ﷻ on the Day of Judgement is the second evidence for the Location and Direction of Allah Azzawajjal.

Allāh ﷻ will come down on the Day of Judgment with His angels, which indicates that He is above. Allāh said:

“When your Lord comes with the angels, rank upon rank.”

[Qur’ān 89:22]

This also proves that He is neither “everywhere” nor “nowhere” like what the Jahmiyyah say. If Allah Azzawajjal is ‘everywhere’, then how can He descend and arrive at a location? If he is nowhere, then how can He transit from a location, implying a start location, travel to said location (which implies a location during this transit) and then a location during the arrival at said location? Due to the fact this is all confirmed to be occurring on the Day of Judgement in the Qu’ran, the one who says it will not occur is a Kaffir, as he is in denial of the Qu’ran.

It is on this basis (that the Jahmiyyah deny the Qu’ran) that in Ahlus Sunnah wal-Jamaah, we find it proper to make Takfir

upon the Ash'ariyyah and Maturidiyyah *if and only if* they hold these beliefs (which are Kufr).

Allah Azzawajjal states that:

“They fear their Lord above them, and they do what they are commanded.” [Qur’ān 16:50]

If the people fear their Lord above them, this states that Allah (their Lord) has a location, and does not exist nowhere or everywhere. If He existed everywhere, then He would exist below the creation (I seek refuge in Allah), and if He existed nowhere, then He would not be above His creation. This is another one of the denials of the Qu’ran which the Ash’ariyyah and Maturidiyyah have.

He (Allāh ﷻ) is above the Throne, and His knowledge encompasses whatever is beneath the Throne. The one who denies this is a Kaffir, doomed to be thrown into the Fire for Eternity unless he repents and turns back to Islam. The one

who believes Allah Azzawajjal is not above His Throne, exists everywhere, exists without a place or any other Kufri belief which entails denial of the Qu'ran is a Kaffir. If one denies the Qu'ran, he is of course a Kaffir, and if one states that Allah Azzawajjal is not above the Throne, then he has denied the Qu'ran due to the fact this is stated in the Qu'ran.

As for evidence that Allah Azzawajjal is above the Throne from the Sunnah, The Hadīth of 'Ā'ishah رضي الله عنها that Ibn 'Abbās came to her whilst she was dying, so he said to her:

"You were the most beloved of the women of the Messenger of Allāh ﷺ and he would not love except that which was ṭayyib (good) and Allāh sent down the declaration of your innocence from above the Seven Heavens."

Allah Azzawajjal is above His Throne above the Seven Heavens, and the one who denies this is a Kaffir, and this was the consensus of the Salaf.

Scholars from Ahlus Sunnah which affirmed Allah Ta'ala's Location Above the Throne:

Abu 'Amr 'Abdur-Raḥmān bin 'Amr al-Awzā'ī, the Scholar of ash-Shām in his time (d. 157H), Abu 'Abdullāh al-Ḥākim reported from al-Awzā'ī:

"We - whilst the Tābi'ūn (Successors) were widespread - used to say, 'Indeed, Allāh ﷻ the Mighty and Majestic, is above His Throne, and we believe in whatever has been mentioned in the Sunnah of His Attributes.'"

- [Al-Bayhaqī related it in his book, al-Asmā' wa al-Ṣifāt 408]

And Abu Ishāq ath-Tha'labī, the Mufasssir (Exegete) said:

Al-Awzā'ī was asked regarding His, the Most High's saying: "Then He ascended over the Throne," so he said: "He is over His Throne, just as He described Himself."

And al-Walīd bin Muslim asked the Imām, Abu 'Amr al-Awzā'ī, about the aḥādīth of the Attributes, and he said:

"Pass them on just as they have come." And also from the speech of this Imām [is]: "Upon you is [to follow] the tracks of

those (Salaf) who have preceded, even if the people reject you, and beware of the opinions of men even if they beautify it for you with speech."

- [Mukhtaṣar al-ʿUluww of Imām adh-Dhahabī 127]

It was the opinion of Imam Ahmed ibn Hanbal, Abu Hanifah, Malik and Al-Shafi'i that the one who denies the Makan (place) of Allah Azzawajjal above the Throne is a Kaffir as well.

Chapter Four: *The Attributes of Allah Azzawajjal:*

The Attributes (Sifaat) of Allah are split into 3 (in total 4) categories:

1: Adh-Dhatiyyah

1a: Al-Khabariyyah

2: Al-F'illiyyah

3: Adh-Dhatiyyah F'illiyyah

Sifaat Adh-Dhatiyyah:

These Sifaat are ascribed directly to the Dhat of Allah. Allah's Dhat refers to His Self, or Essence. So these Sifaat are intrinsic to His Self and remain eternally ascribed as such to Him.

Amongst these Sifaat are Life (Al-Hayāt), Knowledge (Al-'Ilm), Ability (Al-Qudrah), Might and Power (Al-'Izzah), Wisdom (Al-Hikmah), Majesty (Al-Jalāl), Highness (Al-'Uluw), and so on.

In addition to these direct intrinsic ascriptions are Sifaat Al-Khabariyyah. These attributes are those which are intrinsically ascribed to the Self, but additionally descriptive. Amongst these are His Two Hands (Al-Yadayn), Two Eyes (Al-'Aynayn), Face (Al-Wajh), and so on.

Sifaat Al-F'illiyyah:

These Sifaat proceed directly from the Will of Allah (Al-Mashee'ah) but aren't intrinsically and eternally bound to the Self. So they aren't necessarily in eternity in occurrence but rather happen at a singular point. Amongst these are the Ascending (Al-Istiwa) over the Throne, Descent (Al-Nuzool), and so on.

Sifaat Adh-Dhatiyyah F'illiyyah:

These Sifaat are a combination of the two categories. They remain intrinsically ascribed to the Self (categorically) and never cease in ascription but they do not remain as so and proceed from the Will of Allah in occurrence. The best example of this Siffa is the Speech (Al-Kālam). The Speech of Allah is intrinsically ascribed to the Self and never ceases as so. However, in occurrence, it proceeds from His Will and isn't intrinsically bound to the Self. That speaking (i.e which is proceeding from Allah) also maintains ascription of itself (the Dhatiyyah of Al-Kālam).

These Sifaat are all directly and literally attributed to Allah. They are perfect and maintain complete transcendence from creation and what is beyond apparent to the mind. To under this concept further, read

All success comes from Allah alone and Allah knows best.

The material for this is based on this reference by Shaykh ibn Uthaymeen رحمه الله : Izālatus-Sitār 'an Al-Jawāb Al-Mukhtār li-Hidāyatil-Muhtār. He mentioned this material can also be found in Al-Fatāwa of Shaykh al-Islam Ibn Taymiyyah رحمه الله

160-6/150), Ibn Qasim) and Shaykh Ibn Rasheed's At-Tabeehāt As-Sunniyyah 'alal-'Aqeedatul-Wāsiyyah.

Chapter Five: *Loving and Hating for the Sake of Allah* (SWT):

What is al-Walā'-wal-Barā'?

al-Walā'-wal-Barā' means in a simple to love and to hate; to love and hate for the sake of Allāh (SWT).

But what and who is hated? And who and what are loved? Those who are loved are the people of the Tawḥīd and those who are hated are the people of Kufr and Shirk (i.e. disbelief and association of partners with Allah Azzawajjal).

Shaykh al-'Islām Muḥammad Ibn 'Abd al-Wahhāb (رحمه الله) said:

“It ('Islām) is submission to Allāh through Tawḥīd, and resignation to him with obedience, and to make Barā' from Shirk and its people.”

What is meant by loyalty and disavowal (al-wala' wa'l-bara') is loving the believers and taking them as allies and friends, and hating the disbelievers, regarding them as enemies and disavowing them and their religion.

This is what is meant by loyalty and disavowal (al-wala' wa'l-bara'), as Allah, may He be glorified, says in Surah al-Mumtahinah (interpretation of the meaning):

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone’.

- [al-Mumtahinah 60:4]

Hating them and regarding them as enemies does not mean that you should mistreat them or transgress against them if they are not in a state of war with the Muslims. Rather what it means is hating them in your heart and regarding them as enemies in your heart, and not taking them as friends. But you

should not offend them, harm them or mistreat them. If they greet you, then return their greeting, advise them sincerely and direct them to do good, as Allah, may He be glorified and exalted, says (interpretation of the meaning):

“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them”

- **[al-‘Ankaboot 29:46]**

At-Tabaraani narrated from Ibn ‘Abbas (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “The strongest bond of faith is taking believers as allies and friends for the sake of Allah and to regard disbelievers as enemies for the sake of Allah, to love for the sake of Allah and hate for the sake of Allah, may He be glorified and exalted.”

- **Classed as Sahih by al-Albani in Saheeh al-Jaami’ as-Sagheer, no. 2539.**

Chapter Six: *Seeing the Face of Allah Azzawajjal:*

As Ahlus Sunnah, we affirm that Allah ﷻ will be seen in the Akhirah (Hereafter), and this is clearly affirmed in the Qur'an, the Sunnah, and the statements of the Salaf. Allah ﷻ clearly says in the Qur'an that the believers will be gazing upon Him, while the disbelievers will be deprived of this great virtue of seeing Him.

The first ones to deny we will see Allah ﷻ were the Jahmiyyah, and they did this because of their faulty understanding of the Qur'an, specifically verse 6:103. However, this is understood as us not being able to see Him in this life, this doesn't negate us seeing Him indefinitely as this would lead to a contradiction.

ʿĀ'ishah رضي الله عنها took this understanding too when Masrūq رضي الله عنه asked her if the Prophet ﷺ saw his Lord, and this made her hair stand on end. She said, "Whoever says that Muḥammad ﷺ saw his Lord, he is a liar," then she recited 6:103.

It is impermissible for a Prophet among Prophets whom Allah has vested with the cloak of prophethood and protected with

what He has protected the messengers to ask his Lord for something impossible. If this is impermissible for Mūsā عليه السلام, then we know that he did not ask his Lord for something impossible, and that seeing our Lord is permissible.

Shaykh Ibn Uthaymeen is explaining the belief held by Ahlus Sunnah Wal Jamā'ah regarding the ability of the believers to see Allah, the Mighty and Sublime, in the Hereafter. He references a verse and Mutawātir hadiths that affirm that Allah will be seen with the eyes, and he states that this was affirmed by the Salaf. The Shaykh clarifies that the “looking” mentioned in the texts refers to the actual vision of Allah, not a metaphorical or symbolic sight.

The Sifaat Of Allah ﷻ His Face:

Allah's ﷻ face is a real attribute, and we (Ahlus Sunnah) affirm that He ﷻ has a face that is befitting of Him. We do not liken His face to the faces of creation. We affirm what is in the Quran, the Sunnah, and what the Salaf affirmed.

The verses in the Quran that prove He has a Face are as follows:

Surah Al-Baqarah (2:115):

“To Allah belong the East and the West, so wherever you turn, there is the Face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.”

Surah Al-Qasas (28:88):

“Everything will perish except His Face. To Him belongs the Judgment, and to Him you will be returned.”

Surah Ar-Rahman (55:26-27):

“Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honour.”

Surah Al-Layl (92:20):

“But only seeking the Face of his Lord, Most High.”

Surah Al-Baqarah (2:115):

“To Allah belong the East and the West, so wherever you turn, there is the Face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.”

Due to the fact it is stated in the Qu’ran that Allah Ta’ala has a Face, the *Jahmiyyah* who states “Allah (SWT) does not have a face” is a Kaffir Qu’ran-denier. Those who deny the fact that we will see the Face of Allah Azzawajjal in the Akhirah are too Quran-denier Kuffar.

Chapter Seven: *Refutation of the Claim “Allah is Everywhere”:*

Neither is Allah “everywhere” nor He is in “everything”. The one who states this is a Kaffir.

If you say Allah is everywhere or in every place, it implies that place should also be present since the presence of Allah. Allah is from infinity, so with that belief, the place, throne, heaven, sky, above, below, or whatever you think should also be present from infinity. This defies the fundamental belief that only Allah is from infinity to infinity. It is not possible that Allah was there before creating heaven, sky, or throne, and that after

creating the creation, He placed Himself in or on it (Ma'adhAllāh).

Allah is the One who created time and space. He is constant, and there can be no change, increase, or decrease in His being or knowledge. To say that Allah is present in some finite space is absurd. We believe that Allah is free (clean) from time, space, and directions, and He knows everything.

Shaykh Nasiruddin Muhammad Al-albani said:

"Saying that Allah is everywhere is Major Shirk which negates the Oneness/Uniqueness (Tawhid of Allah in His Names and Attributes".

- CSILSILAT AL-HUDA WAN-HUR (P. 741-7421)

The one who says "Allah is everywhere" or "Allah is nowhere" is a Kaffir.

Chapter Eight: *The Aqeedah of the Salaf:*

I will provide a compilation of statements from scholars of the Salaf explaining their Aqeedah in this Chapter, In Sha Allah. These quotes will be very concise and general and will not be diving into the details of every specific point. This post is a great resource for beginners who wish to learn about the general methodology and creedal beliefs of the early, most Pious Generations.

Note that you will find some statements mentioned in their Aqeedah that might seem out of place. However, many scholars make issues of Fiqh and other disciplines into matters of Aqeedah when it becomes a distinction between them and the people of falsehood.

These are taken from a book called الدرر المنضدة من عقائد السلف المسندة (first link). I don't believe it's available in English but for anyone who knows Arabic I strongly recommend this book as it's relatively very short (less than 200 pages) and includes a lot of information on this topic. Note that most statements written in this book are found in Imam Al-Lalaka'i's book شرح أصول اعتقاد أهل السنة والجماعة (second link) which is a much more

comprehensive and lengthy book that may not be easy for beginners. However I will still link it as it is one of the best books regarding this topic.

It is the belief of Salafiyyah that:

1- The Quran is the uncreated speech of Allah, from Him it began [being revealed] and to Him it belongs. Whoever says other than that is a disbeliever.

2- Faith consists of words, actions, and intention. It increases through obedience [to Allah] and decreases through disobedience.

3- Words cannot be without actions. And words and actions cannot be without intention. And words, actions, and intentions cannot be without adhering to the Sunnah.

4- Shu'ayb asked, "And what is adherence to the Sunnah?" Sufyan responded: Favoring the two Shaykhs, Abu Bakr and Omar [above everyone else].

5- Favoring Ali and Uthman over those who came after them.

6- Testifying with heaven towards only the 10 who were given glad tidings of heaven, and they are all from Quraysh.

7- Wiping over the footwear is better for you than washing your feet. 8- Concealing "Bismillahir-Rahmanir-Raheem" during Salah is better for you than speaking it out loud.

9- Believe in destiny, it's good and bad, sweet and bitter.

10- The Qadariyyah (those who deny destiny) did not say what Allah, the angels, the Prophets, the people of heaven, the people of hell, or their brother Iblees may Allah curse him said. He then quoted 45:23, 76:30, 81:29, 2:32, 7:155, 11:34, 7:89, 7:43, 23:106, 15:39 refuting Qadariyyah.

11- Permissibility of Salah behind the obedient and the evildoer. Shu'ayb asked, "All prayers?". Sufyan said, "No. Jumm'ah and the 2 Eids. Pray them behind whoever you are able to. But other than that you are free to choose. Do not pray except behind those you trust and know that they are from Ahlus Sunnah wal Jama'ah."

12- Jihad is continuous until the Day of Judgement.

13- Patience under the command of the ruler, whether he's just or unjust.

Abdullah ibn Nafi' reports:

Malik ibn Anas used to say "The Quran is the speech of Allah" and found whoever said that the Quran was created to be horrible. Malik said, "He is beaten painfully, and locked up until he dies."

Malik used to say, "Faith consists of words and actions, it increases and decreases."

Malik said, "Allah Almighty is above the heavens, and his knowledge is everywhere. No place is empty of his knowledge."

Sulayman ibn Harb narrates that Hammad ibn Zayd said:

The example of Jahmiyyah is like that of a man who was asked, "Do you have a palm tree?" And he says "Yes."

So he's asked, "Does it have leaves?" And he says "No."

So he's asked "Does it have fronds?" And he says "No."

So he's asked "Does it have branches?" And he says "No."

So he's asked "Does it have roots?" And he says "No."

So it's said "Then you have no palm tree."

Without comparison in likeness to Allah (SWT), he explains:

[Likewise], these Jahmiyyah are told, "Do you have a God?"

They say "Yes."

So they're asked "Does he speak?" They say "No".

So they're asked "Does he have a hand?" They say "No."

So they're asked "Does he have a foot?" They say "No."

So they're asked "Does he have a finger?" They say "No."

So they're asked "Does he get pleased and angry?" They say
"No."

So it's said to them, "Then you have no God."

It is the consensus of Salafiyyah that the Sunnah is 10 [things], whoever has them has completed the Sunnah, and whoever leaves one of them has left the Sunnah:

- 1- Affirming the Qadar (predestination)
- 2- Favoring Abu Bakr and Omar [over others]
- 3- [Belief in] the cistern
- 4- [Belief in] Shafa'ah (intercession of the Messenger)
- 5- [Belief in] The Meezaan [balance/scale] and The Sirat [path]
- 6- [Belief that] faith consists of words and actions
- 7- [Belief that] the Quran is the speech of Allah
- 8- [Belief in] the torment of the grave

9- [Belief in] resurrection in the day of judgement

10- Not ascertaining martyrdom for [any] Muslim

The one who disbelieves in these things is either a Kaffir or Zindiq.

It is also the belief of Ahlus Sunnah that:

- Allah has names and attributes that were revealed in his book and his Prophet told his Ummah about them
- No one on whom the evidence has been established is allowed to oppose that which the Quran came down with, or the Prophet affirmed, based on what's attributed to him by the trustworthy [narrators]
- If he opposes that after the evidence has been established then he is a disbeliever in Allah.
- However, before the evidence has been established in terms of reports, then he is excused for ignorance. Because knowledge of these [attributes] isn't attained by the brain, sight, thinking, and so on.

- Allah (stated) that He is all-hearing.
- And that He has two hands [5:64]
- And that He has a right hand [39:67]
- And that He has a right hand [39:67]
- And that he has a face [28:88 and 55:27]
- And that he has a foot [Bukhari 6661]
- And that He laughs at His believing servant [Bukhari 2826]
- And that He descends every night to the lowest heaven [Muslim 758]
- And that He is not one-eyed [Muslim 2933]

- And that the believers will see their Lord on the day of judgement with their sights just as they see the full moon [Bukhari 7436]
- And that He has fingers [Ibn Majah 199]
- And that the reality of these meanings (attributes) that Allah described Himself with and His Messenger described Him with are not attained through thought or sight, and no one is considered a disbeliever if he's ignorant of them, until the reports regarding them have reached Him.
- And if the aforementioned was a report [from the Prophet] then it takes the same standing as if he heard it directly [from the Messenger], and it is obligatory on him to affirm its reality and testify for it just as he heard it.
- But he affirms these attributes and negates likening [to creation] as Allah negated it [42:11]

Whoever does not hold all of these beliefs in their Aqeedah is not of Ahlus Sunnah or Salafiyyah.

Omar ibn Abdul Aziz wrote to a man:

- Peace be upon you. To proceed, I adjure you of fearing Allah, moderation in his commands, following the Sunnah of the Messenger of Allah ﷺ, and leaving what the innovators have innovated after him.
- For his Sunnah has been established, and their need (to innovate in the religion) is obsolete.
- And know that there is no Bid'ah except that there was before what is evidence against it [for its deviance] and an example for it.
- So [adhere] to the Sunnah, for it is, if Allah wills, a means of protection.
- For the Sunnah was legislated by one who knows of the wrongs, mistakes, extremism and foolishness that is within what contradicts it.

- So be content for yourself with what the people (Sahaba) were content for themselves with. For they have refrained (from these innovations) with knowledge, and abstained with a broad foresight, [even though] they were more capable of understanding certain issues, and if there was favor in these (innovations) they would've had more right to it, for they are the foremost (in faith).
- And if [true] guidance was in what you follow (from innovations), then you've beaten them to it.
- And if you say "Things have changed from their times", things haven't changed except through one who follows a path other than theirs and turns away from them.
- And they have spoken (in matters of religion), whoever falls short is negligent, and whoever adds more is impudent.
- There have been nations who fell short (in seeking knowledge from Sahaba) so they became dull, and those who turned away from them so they became extreme.

- And in spite of that they (Sahaba) are on the straight path.
- And if you say "Where is the verse about ?" or "Why did Allah say so and so?", they have read, have you read and know of its interpretation what you don't know, then they said, "A book with [perfect] preordainment".

The one that innovates, reviles the Sahaba or creates new matters within the Religion of Islam is not of Ahlus Sunnah.

Imam al-Awza'ee was asked (about Aqeedah) so he said:

- Hold on to the Sunnah. And abstain from what the people (pious predecessors) have abstained from. And say what they have said. And don't indulge in what they didn't indulge in. And follow the path of the pious predecessors, for it is enough for you what was enough for them.
- And the people of the Levant were unaware of this Bid'ah (belief in the creation of the Quran) until some of

the people of Iraq who entered into this Bid'ah hurled it at them after they were rebuked by their jurists and scholars, so it became rooted in the hearts of groups from amongst the people of the Levant and their tongues permitted it, and they were afflicted with what afflicted others in differing [in this matter].

- And I am not giving up hope that Allah will remove the evil of this Bid'ah so that they become brothers with compassion after disunity in their religion and hatred.
- And if there was good in that (indulging in this Bid'ah) which you were singled out with, there is no good that was kept from them—hidden for you instead of them—for a favor you have (over them). And they are the companions of the Prophet ﷺ who [Allah] chose and sent him (the Prophet) amongst them, and described them with what he described when he said: "Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating (in prayer), seeking Allah's bounty and pleasure." [48:29]

...and this is the Aqeedah of Ahlus Sunnah and we affirm this.

Chapter Nine: *Is Allah a Name or Title:*

The word Allah, according to several Arabic lexicons, means "the Being Who comprises all the attributes of perfection", i.e. the Being Who is perfect in every way (in His knowledge, power etc.), and possesses the best and the noblest qualities imaginable in the highest degree.

This meaning is supported by the Holy Quran when it says:

"His are the best (or most beautiful) names." (17:110; 20:8; and 7:180)

Contrary to popular belief, the word Allah is not a contraction of al-ilah (al meaning 'the', and ilah meaning 'God').

Had it been so, then the expression ya Allah ('O Allah!') would have been ungrammatical, because according to the Arabic language when you address someone by the vocative form ya followed by a title, the al ('the') must be dropped from the title. For example, you cannot say ya ar-rabb but must say Ya Rabb

(for 'O Lord'). So if the word Allah was al-ilah ('the God'), we would not be able to say: ya Allah, which we do.

"Allah is a proper name applied to the Being Who exists necessarily, by Himself, comprising all the attributes of perfection, a proper name denoting the true God, the all being inseparable from it, not derived. Allah is thus a proper name, not derived from anything, and the Al is inseparable from it. The word al-ilah (the god) is a different word.

The word Allah is unique among the names of God in all the languages of mankind, in that it was never applied to any being other than God. The Pre-Islamic Arabs used it to refer to the Supreme Being, and never applied it to any of the other things they worshiped.

Other names of God used by mankind, such as "Lord," "God," "Khuda," etc., have all also been used for beings other than God. They have meanings that refer to some particular attribute of God, but "Allah" is the name that refers to the Being Himself as His personal name.

The Holy Quran itself refers to the uniqueness of the name Allah when it says:

"Do you know anyone who can be named along with Him?"
(19:65)

'It is truly I. I am Allah! There is no god 'worthy of worship' except Me. So worship Me 'alone', and establish prayer for My remembrance. (20:14)

Chapter Ten: Allah Azzawajjal Seeing:

Sahih al-Bukhari – "...In order that you may be brought up under My Eye.

Narrated Anas:

The Prophet (ﷺ) said, "Allah did not send any prophet but that he warned his nation of the one-eyed liar (Ad-Dajjal). He is one-eyed while your Lord is not one-eyed, The word 'Kafir' (unbeliever) is written between his two eyes."

- **Grading – Sahih Sahih al-Bukhari 7408 Bukhari**
7407 – The Prophet ﷺ proving the apparent
meaning of Allah’s eyes

The Hadith of the Prophet ﷺ pointing to his eyes and ears when referring to Allah’s hearing and seeing doesn’t show that His attributes of hearing and seeing are physical ears and eyes, but rather this signifies Allah can actually see and hear.

This refutes interpretations that limit these attributes to mere knowledge, and a clear distinction is given between hearing, sight, and knowledge.

Al-Imām ‘Abdullāh Ibn Aḥmad (رحمه الله) said:

I heard Abū Ma‘mar Al-Huḍhalī [d. 236 AH] (رحمه الله) saying: “Whoever claims that Allāh does not speak, hear, see, become angry, or become pleased - and he mentioned other attributes -, then he is a disbeliever in Allāh (جلّال). If you see him standing by a well, cast him into it. By this I worship Allāh, for they are kuffār (disbelievers) in Allāh (جلّال).”

- [Kitāb As-Sunnah by ‘Abdullāh, Page 269 | Siyar ‘A‘lām Al-Nubalā’ (11/70) | Kitāb At-Tawḥīd by Ibn Mandah, Page 810 | Al-Ibānah Al-Kubrā (2/431) | Ar-Rad ‘alā man Yaqūl Al-Qur’ān Makhlūq, Page 32 | Tārīkh Baghdād (6/269)]

Ibn Hajar mentions that the Mu'tazila argued that Allah ﷻ can't hear or see because it would entail that He has organs like an ear canal so audio goes into His ears. He quotes Al-Bayhaqi also affirming that hearing and seeing are distinct attributes that do not refer to knowledge.

All three, Abu Hasan Al-Ashari, Al-Bayhaqi, and Ibn Hajar, refute the few Asharis and Maturidis who believe hearing and seeing refer to His knowledge.

The Jahmiyyah and the Mu'tazila used to deny hearing and seeing for Allah ﷻ and said it refers to His knowledge. The Prophet ﷺ refuted this belief when He said Allah ﷻ hears and sees, then pointed to His eye and ear, proving the reality of these attributes.

Abū Ma‘mar Al-Huḍhalī (d. 236 AH), who was from the Atbā‘ al-Tābi‘īn (the students of the Tābi‘īn, the last generation of the Salaf), said those who deny that Allah ﷻ hears and sees are disbelievers.

Imam Abu Yala refutes the understanding of the Jahmiyyah and says if the meaning of hearing and sight were merely knowledge, the Prophet ﷺ would have pointed to the heart, which is the locus of knowledge, to indicate this meaning.

But since He pointed to the eye and ear—both of which are loci for sight and hearing—this affirms the distinction between hearing and sight on the one hand and knowledge on the other. It also proves the reality of the Sifaat.

The pointing to His eye and ear doesn’t mean He has organs like we do to hear and see, as this is impossible for Al-Qadeem.

Chapter Eleven: *Allah Azzawajjal’s Separation from the Creation:*

The Khalil ibn Ahmad, may Allah have mercy on him, said in his book "Al-Ain" (175): “Hadd: The separation between any

two things is a boundary between them. And the ultimate limit of everything is its Hadd. - Ibn Farris, may Allah have mercy on him, said in "Mu'jam al-Muqayyis" (2/3): (Hadd) consists of two roots: the first implies separation between two things, and the second refers to the end of the essence. So, Hadd: is the barrier between two things."

And Abu al-Qasim al-Timi al-Asbahani, may Allah have mercy on him, said: "The Hadd of everything is the point that distinguishes it from others and separates it from them. Every existing thing has a Hadd that it concludes towards, and it distinguishes it in its attributes and extent from others."

Since the Jahmiyyah and Mu'tazilah believed Allāh was merged with His creation, not separate from it. Hence, Imām Aḥmad mentions how the Jahmiyyah would negate that Allāh has any extent, or "end."

"Al-Hasan ibn al-Sabbah al-Bazaz al-Baghdadi informed us, Ali ibn Hasan ibn Shaiq narrated to us, from Ibn al-Mubarak, he was asked: 'How do we know our Lord?' He replied: 'By knowing that He is above the Throne, above the seventh

heaven, over the Throne, distinct from His creation.' I said:
'With a Hadd?'"

I asked Ishaq bin Ibrahim, I said: Regarding the saying of Allah, blessed and exalted is He: "And there is no private conversation of three except that He is the fourth of them, nor are there five except that He is the sixth of them" [Quran 58:7]; what do you say about it?

He said: Wherever you are, He is closer to you than the jugular vein, and He is separate from His creation. I said to Ishaq: [Up] to the throne, is there a limit?

He said, "Yes, there is a limit." And it's narrated from Ibn al-Mubarak, he said, "He is on His throne, separate from His creation, with a limit."

Ali ibn al-Hasan ibn Shaqeeq said, "I asked Abdullah ibn al-Mubarak: 'How do we know our Lord?' He replied, 'He is above His heavens, on His throne, distinct from His creation.' I asked, 'With a limit?' He said, 'With a limit that no one else knows.' This is a well-known statement attributed to Ibn al-Mubarak, firmly established from him without any doubt. It

is also confirmed and soundly established from Ahmad ibn Hanbal, Ishaq ibn Rahawayh, and others among the Imams of Islam."

The intent behind the term "Al-Hadd" is that Allah is distinct and separate (bā'in) from the creation – and this is a refutation of the Jahmiyyah who propagate the notion of the unity of existence (wahdatul-wujood), i.e. that Allah is one with the creation and that He is in every place. Abdullāh Ibn Al-Mubārak (d. 181H) said: "We know our Lord, the Mighty and Majestic, is above the Seven Heavens, over His Throne, separate (bā'in بائن) from the creation with a limit (bi-haddin بحد) – and we do not say as the Jahmiyyah say, that He is here" – and Ibn Al-Mubārak pointed to the earth." Ibn Taymiyyah رحمه الله mocked the intelligence of the one who claims that Allah has an attribute which is the attribute of 'al-hadd' as occurs in his work *Majmoo al-Fatwa*.

And when the astray Jahmees reject and oppose the Attributes of Allah, denying His being above His creation, and claiming that Allah is everywhere, and within everything (and they are the Hulooli Jahmees), one from the Salaf said what he said - as will be mentioned - that Allah has a 'hadd' (a limit), meaning,

attributes which distinguish Him from that which is besides Him, for He is not in every place as the Jahmiyyah.

Al-Muzanee on al-Uluww and al-Istiwa and a Refutation of the Jahmiyyah, Mu'tazilah and Later [Jahmite] Asha'ris

Al-Muzanee said at the opening of his treatise:

High, over His Throne [in His Majesty, with His Essence], and He is close to His creation with His knowledge. His knowledge has encompassed (all) the affairs, and the preceding decree (maqdoor) has He enforced. [And He is the Generous, the Forgiving], [and] "He knows the fraud of the eyes, and all that the breasts conceal." (Ghafir 40:19)

Imam Ahmad (رحمه الله) [d.241H] said:

“And if you want to know that the Jahmī is lying about Allāh when he is claiming that Allāh is in every place, and that He is not in one place without (also) being in another place (at the same time), then say to him: “Did Allāh not exist and there was nothing along with him?” Then he will say: “Yes.”

Then say to him: "When He created something, did He then create it inside Himself or outside of Himself?" And then he is led to three answers where he must say one of them. If he claims that Allāh created the creation inside Himself then he commits kufr, due to claiming that the jinn, mankind and the shayātīn are in His Self. And if he says that He created them outside of Him-Self and then entered into them, then this is also kufr when he claims that He entered into every place and unwanted dirt and rotten (things).

And if he says that He created them outside of Himself and did not enter into them then he has retracted his saying completely. and this is the opinion of Ahlus-Sunnah."

- **[al-Rad 'ala zandiqah wa Jahmiyyah (pg. 445, Adel's Tahqiq) and Ijtima' al-Juyush al-Islamiyah (pg. 310-311)]**

Abdullah ibn Ahmad said: I said to my father (Ahmad ibn Hanbal) [164-241] (رحمه الله):

"Our Lord, Blessed and exalted is he, is above the seven Heavens, over His Throne, separate from His creation, and His

power and Knowledge is in every place?” “He said: Yes, He is above His Throne, and nothing escapes His knowledge.”

- [Kitab As-Sunnah by Al-Khallal 2/296]

It is the belief of Ahlus Sunnah that the one who denies the Separation of Allah Azzawajal from His creation is a Kaffir.

Chapter Twelve: *The Shahada:*

The Shahāda is the Islamic testimony of faith and the first pillar of Islām.

The first part which is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

“I bear witness there is no God but Allāh ﷻ”

And the second part:

وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“And I bear witness Muḥammad ﷺ is the Messenger of Allāh
جلّالہ

But it isn't so easy there are 8 conditions for the Shahāda to be accepted and for one to be Muslim:

Knowledge:

Quran (47:19): "So know that there is no deity except Allah."

Certainty:

Quran (49:15): "Indeed, the believers are those who have believed in Allah and-
-His Messenger and then have not doubted..."

Acceptance:

Quran (2:285): "And they say, 'We hear and we obey. Our forgiveness, our Lord, and to You is the return.'"

Submission:

Quran (3:19): "Indeed, the religion in the sight of Allah is Islam [submission to Him]."

Truthfulness:

Quran (33:35): "Indeed, the Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women, and the truthful men and the truthful women..." (Truthfulness is mentioned among the qualities of believers.)

Sincerity:

Quran (39:3): "Unquestionably, for Allah is the pure religion."

Love:

Quran (2:165): "And those who believe are stronger in love for Allah."

Rejection of Taghut:

Quran (2:256): "So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

By saying this you have officially embraced Islām. This simple statement is what differentiates us from the Jews and Christians.

But what a lot of people forget is that they don't have the full meaning of this, when you say "there is no God but Allāh ﷻ" you mean that there is no one like Allāh ﷻ and no one deserving of worship but Allāh ﷻ and no one will I call upon but Allāh ﷻ.

I will love Allāh ﷻ more than my most loved ones, more than my parents, children, soulmate etc.

I will disbelieve in the Tāghūt and show enmity to it.

I will hate what Allāh ﷻ hates and love what Allāh ﷻ loves.

And when you say "Muḥammad ﷺ is the Messenger of Allāh ﷻ" you mean that the Shari'a of Muḥammad ﷺ is the best and

there isn't any better than it, that I will follow his Sunnah and love him more than everything besides Allāh ﷻ, that I'll obey him and stop doing what he forbade and do what he recommended.

The Meaning of "Lā Ilāha Ilā Allāh":

Know that this statement is the separator between Kūfr and Imān. It is the word of piety, the strongest handhold, and the word that Ibrāhīm (عليه السلام) made lasting among his descendants so that they might return to it.

The meaning is not just to say it with the tongue and being ignorant of its meaning. The Mūnāfiqīn (hypocrites) say it, and at the same time they are beneath the disbelievers in the lowest level of Hellfire, even though they pray and give zakāt . Rather, the meaning is to say it with the heart, loving its people, hating what it hates, and opposing what it hates. The Prophet ﷺ said:

“Whoever says Lā Ilāha Ilā Allāh' sincerely from his heart...”

"Whoever says Lā Ilāha Ilā Allāh' and disbelieves in what is worshiped besides Allah..."

- (Aḥmad 5/229)

"Whoever says Lā Ilāha Ilā Allāh' truthfully from his heart..."

These and other Aḥadīth imply that most people are ignorant of the meaning of 'Lā Ilāha Ilā Allāh'. Know that the Shahāda is a negation and an affirmation.

لا اله

(There is no God)

Denying Rūboobiyyah for everything other than Allāh. including the creation, even Muḥammad صلى الله عليه وسلم and Jibrīl (Gabriel), let alone others like saints and Righteous people.

إلا الله

(But Allāh)

Affirming Rūboobiyyah only for Allāh.

Allāh only affirmed and mentioned Divinity/Lordship for himself and rejected it for every other being such as Muḥammad صلى الله عليه وسلم, Jibrīl, and others.

Know that this divinity is what people in our time call "Tawasul" and "Sainthood." They believe that Allāh has appointed special intermediaries among His creation, and that it is permissible to seek refuge in them, hope in them, and make them intermediaries between themselves and Allāh. This is the belief of the Mūshrikeen in our time. Their intermediaries are what the earlier people called "idols" and the intermediary is the deity. So, when a person says "La Ilaha Illa Allah," he is negating these so-called intermediaries.

Such people are of Ahlul Bi'dah, and not Ahlul Sunnah, if they call upon so-called intermediaries.

Chapter Thirteen: *Pillars of Tawhid:*

You cannot be a Muslim without them.

Tawḥīd is of the most important topics Islām and life. Many people speak about it, from the secular apostates to the deviant Muslims who support the dictator regimes in Muslim countries.

But what exactly is Tawḥīd?

Tawḥīd is to comprehend, believe in, and submit to Allāh (subḥānahu wa ta‘ālā) exclusively. This means that a Muslim believes in and submits to Allāh alone, not to any man or woman. When he prays, he does so to Allāh, and when he worships, he worships Allāh alone and does not worship Allāh and somebody else. He worships and obeys Allāh (subḥānahu wa ta‘ālā) exclusively.

al-Sāfirini رحمه الله gives a good definition to Tawḥīd: It is worshipping Allāh alone without partners, and belief in the oneness and the lordship of him and belief in his names and attributes.

- [Lawāmī‘ al-Anwār al-Bahīyah 57]

1st Pillar: To Disbelieve in Ṭāghūt:

(an-Nafī – to reject)

Allāh says in the Qurʾān:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Whosoever declares Kufr on (rejects) Ṭāghūt then believes in Allāh, he has grasped the most trustworthy knot of Islām (understood the meaning of the Shahādah).” (Baqarah 2:256)

Ṭāghūt has been defined by the scholars of Islām as: “Anything people worship, obey, submit to, or follow other than Allāh.”

The Five Methods of Taghut-Rejection:

- To declare Ṭāghūt to be Bāṭil (falsehood)
- To keep distance from Ṭāghūt
- To declare enmity towards Ṭāghūt
- To hate Ṭāghūt
- To make Takfīr upon Ṭāghūt

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Whosoever declares Kufr on (rejects) Ṭāghūt then believes in Allāh, he has grasped the most trustworthy knot of Islām”
(Baqarah 2:256)

2nd Pillar: To Believe in Allāh:

(al-Ithbāt – to affirm)

After one has rejected Ṭāghūt (by the five ways mentioned above), it is then safe to believe in Allāh (subḥānahu wa ta‘ālā) exclusively. But even then, one must believe in Allāh, His names, attributes, and functions the way He (Subḥānahu Wa Ta‘ālā) Himself describes them and not by any limited human interpretation.

It is 3 categories:

- **Tawḥīd al-Rubūbiyyah:** Allāh (Subḥānahu wa ta‘ālā) alone is the Creator and Owner.

- **Tawḥīd al-Ulūhiyyah:** All our worship is directed towards Allāh (Subḥānahu Wa Ta‘ālā) alone.
- **Tawḥīd al-Asmā’ wa-Ṣifāt:** Only Allāh (Subḥānahu Wa Ta‘ālā) can be called by His names and attributes.

If one does not have these Pillars of Tawhid, then he does not have Tawhid at all, and is a Kaffir disbeliever.

Chapter Fourteen: *Pillars of Islam:*

The Religion of Islam stands on Five Pillars. It is recorded that the Prophet Muhammad (peace be upon) said:

“Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadan.”

Belief in One God and the Testimony of Faith (Tawheed):

Tawheed (pronounced tow-heed) is an Arabic term which refers to the unique belief in the oneness of God. It is Islam's concept of monotheism in which the religion's core tenets are built upon.

It refers to the belief that there is only one divine being that is worthy of worship – Allah. When Muslims mention the name of Allah, they are calling out to the one true God of the universe.

Tawheed is the first and the most important pillar of the five pillars of Islam. Believing and acting on this pillar is the key to entering Islam. In order to become a Muslim and enter into the fold of Islam a person must pronounce the testimony of faith, or shahada in Arabic. The testimony of faith is a single statement:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

“Laa ilaha illa Allah Muhammad Rasoolullah”

This sentence means “There is no God but Allah and Muhammad is His Messenger.”

Prayer (Salah):

Prayer is the second most important pillar in Islam, and it is the first thing that a person will be held accountable for on the Day of Judgment.

If the person's prayer is good, then that person will be successful. But if the person's prayer is incorrect in some way, then that person will have achieved failure. There are five obligatory prayers that every sane adult Muslim has to observe every day.

Allah tells us about these prayers in the Qur'an:

“Guard strictly (five obligatory) the prayers especially the middle prayer (i.e. Asr). And stand before Allah with obedience”.

- Qur'an - Chapter 2, Verse 238

The five daily prayers are:

- Fajr (early morning, before dawn)

- Duhr (mid-day, just after noon)
- Asr (mid afternoon)
- Maghrib (just after sunset)
- Isha (at night, after dark has fallen)

The prayer is the link between a person and Allah. It is an intimate relationship a person has with His Creator and it should be performed to the best of one's ability.

One of the many things that Islam is known for is the brotherhood and sisterhood between Muslims. One of ways this feeling of belonging is achieved is through the prayer in congregation.

Giving Wealth to Zakat:

Zakat is the third pillar of Islam. It is a specified portion of a Muslim's wealth that is given to those in need. It is the amount given once a year to support specific categories of people.

The amount is about 2.5% of total wealth which includes the following asset classes:

- Gold and silver
- Precious metals Stocks and shares
- Real estate
- Cash
- Agricultural livestock

These are the most common asset classes for which Zakat is paid from.

The linguistic meaning of Zakat is “that which purifies.” It is considered to be a way for Muslims to purify their wealth and income. Similar to how the prayer (salah) purifies a person’s soul, zakat purifies your assets and earns you the pleasure of Allah because your wealth is distributed to those in need.

Allah has enjoined upon the Muslims Zakat which is taken from those who have wealth and given to those in need.

Fasting in the Month of Ramadan:

Fasting in the month of Ramadan is the fourth pillar of Islam. It refers to the practice of abstaining from eating food, drinking liquids, and having intercourse from the break of dawn until sunset.

Similar to the pillars that have been mentioned already, fasting is obligatory upon every sane, adult Muslim, male and female alike.

Allah has enjoined upon the Muslims to fast for one month of the year in order to strengthen our faith, piety and God consciousness.

This involves avoiding that which Allah has forbidden, practicing patience throughout the day, bringing our desires under control, competing in generosity through charity, and demonstrating cooperation and mutual compassion. Allah says in the Qur'an:

“O you who believe! Observing the fast is prescribed for you as it was prescribed for those before you, that you may become pious.”

- Qur'an - Chapter 2, Verse 183

The month of Ramadan is a great month as it was the period in which Allah revealed the Qur'an to Prophet Muhammad (peace be upon him). The reward for good deeds, acts of charity and acts of worship are multiplied in this month.

Hajj – The Pilgrimage to Makkah:

The fifth and final Pillar of Islam is to perform the Hajj, the Pilgrimage to Makkah. Every year millions of Muslims make their way to the Kaaba, the Sacred House of Allah in Makkah to perform the pilgrimage.

It is one of the most significant forms of worship in Islam and it demonstrates unity among the Muslims.

The pillars of Islām are mentioned in the Ḥadīth of the Prophet ﷺ:

"(The superstructure of) al-Islām is raised on five (pillars), testifying (the fact) that there is no god but Allāh ﷻ, that Muḥammad ﷺ is His bondsman and messenger, and the establishment of prayer, payment of Zakāt, Pilgrimage to the House (Ka'ba) and the fast of Ramaḍān."

And also the Ḥadīth where the Gibreel comes to the Messenger ﷺ in the form of a man :

Narrated Abu Huraira: One day while the Prophet ﷺ was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger ﷺ replied, 'Faith is to believe in Allāh ﷻ, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islām?" Allah's Messenger ﷺ replied, "To worship Allāh ﷻ Alone and none else, to offer prayers perfectly, to pay the compulsory charity (Zakāt) and to observe fasts during the month of Ramaḍān."

The Prophet ﷺ mentions 5 pillars which are:

- The Shahāda
- Ṣalāt
- Fasting
- Zakāt
- Hajj

Now let's look at evidence from the Qūr`ān and clarify the rulings on these matters (i.e. the Pillars).

The Shahāda: This is the foundation of Islam. It is the declaration that there is no God worthy of worship except Allāh ﷻ, and that Muḥammad ﷺ is His final Messenger.

Quran (47:19): "So know that there is no deity except Allah."

Ṣalāt (Prayer): Five daily prayers are obligatory for every Muslim. The one who does not offer the Prayers is a Kaffir.

Quran (4:103): "Indeed, prayer has been enjoined upon the believers at specified times."

Fasting (during Ramaḍān): Fasting during the month of Ramaḍān is made obligatory upon all sane able bodied Muslims.

Quran (2:183): "O you who have believed, prescribed for you is fasting as it was prescribed for those before you that you may become righteous."

Fasting is an act of worship involving abstaining from food, drink, and sexual activity from dawn until sunset.

Zakāt (Charity): Giving a portion of one's wealth to the needy is obligatory for those who meet the criteria.

Quran (9:103): "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."

Hajj (Pilgrimage): Making the pilgrimage to Ka'ba in Makkah is obligatory for those who are physically and financially able.

Quran (3:97): "And [due] to Allah upon the people is a pilgrimage to the House - for whoever is able to find thereto a way."

The one who does not perform the 5 Pillars is a Kaffir, as these are the Core of the Islamic Deen.

Chapter Fifteen: *What is the Qu'ran in Ahlus Sunnah:*

The most conventional answer is that the Quran is a book – but it is not like most books. It is made up of words which contain truth and guidance for every human being, and Muslims believe that these are words revealed directly by God, in the Arabic language, to the last of His prophets and messengers, Muhammad ﷺ (peace be upon him).

The Quran presents itself with a number of names and descriptions which are worth reflecting on. Here are just a few:

- **Quran and Kitab (Recital & Writ):** the first means something recited aloud, and the second means something written down. This describes the two main ways this scripture is experienced.

- **Kalam Allah (Divine Speech):** This means that these words are a direct communication from the Creator and Master of every living being. It occupies the highest level of authority for its believers, and it is clarified and supported by the teachings of the Prophet ﷺ. While the language of this particular revelation was Arabic, we also have many translations into different languages which help us to understand its meanings.
- **Dhikr and Huda (Remembrance & Guidance):** The Quran is used as a way to connect with God and keep Him in our hearts and on our tongues. It is also fundamentally a guide for our personal lives and for the life of the community and society.

The Quran is the final revealed message which complements and completes earlier revealed scriptures, just as the Prophet Muhammad ﷺ taught the same essential message as the many prophets before him, including Adam, Noah, Moses, Abraham, and Jesus (peace be upon them all). The Quran clarifies what humanity needs to know from now until the Day of Judgment, and it will remain preserved from loss and distortion which affected previous scriptures in various ways.

Allah Azzawajjal says in the Qu'ran:

"'This is' a blessed Book which We have revealed to you 'O Prophet' so that they may contemplate its verses, and people of reason may be mindful." - **38:29**

The Quran does not demand blind belief, but instead it invites all human beings to study, reflect, and follow the evidence. These are some of the broad aspects which lead Muslims to be convinced of the truth and accuracy of the Quran as the revealed Word of God:

Historical: Material and living evidence points to the fact that the Quran has been transmitted both orally and in writing from the time of the Prophet Muhammad ﷺ, who announced at the age of forty (around 610 CE) that he was receiving revelation of these words from an angel sent by the One God. The content of this message, together with the Prophet's impeccable character, integrity, and credibility, created a believing community, at first in Arabia, which carried the Quran to all parts of the world.

Teachings: Not only did the Quran create a revolution in the lives of the Arabs when it was revealed, but it continues to effect positive change for individuals and communities who follow its teachings. Together with the practical example and explanations of the Prophet ﷺ, the message is its own strongest proof that it comes from the Creator who knows what is best for creation.

Miracles: The Quran declares itself inimitable, and those eloquent Arabs who at first opposed its message found themselves unable to meet the challenge to come up with anything like it. This points to what is known as the literary miracle of the Quran, which means a level of eloquence beyond human ability. However, there are many dimensions to what makes the Quran unique and miraculous, and more is discovered as human knowledge expands.

The one who denies the Divine Revelation of the Qu'ran is a Kaffir, and the one who has a doubt about the Qu'ran is a Kaffir as well.

Chapter Sixteen: *The Day of Judgement in Ahlus Sunnah:*

The Ten Major Signs of the Day of Judgement are:

1. Emergence of the Dajjal - False Messiah or Anti Christ
2. The Descent of Prophet Isa (PBUH)
3. The Appearance of Ya'jooj and Ma'jooj - Gog and Magog
4. Major Landslide in the East
5. Major Landslide in the West
6. Major Landslide in the Arabian Peninsula
7. The Smoke
8. The Emergence of the Beast
9. Rising of the Sun from its Place of Setting - from the West
10. A Fire which will Drive the People to their Place of Gathering

It is our belief in Ahlus Sunnah that when the Sun rises from the West, the whole world will embrace Islam - however the Kuffar who believe on this Day will have no benefit brought to them (i.e. their Faith in Islam will be of no use).

Sahih Muslim narrates from Abu Hurayrah (رضي الله عنه) that the Prophet Muhammad (ﷺ) said:

"The Hour will not come until the sun rises from the west. When it rises and the people see it, all of them will believe. But that will be at a time when faith will not benefit a soul that did not believe beforehand or did not earn good through its faith."

- (**Sahih Muslim 157**)

The Dajjal (i.e. Anti Christ) before the Day of Judgement:

The scholars said that the reason why the Dajjal is called "Masih" (a "Messiah") is because one of his eyes is Mamsuh (lit. "wiped"; smooth or abraded, i.e., he will be blind or defective in one eye). Or it was said that it is because he will survey or travel throughout the Earth (Yamsah) in forty days. The former view is more correct, because of what was said in the hadith narrated by Muslim (no. 5221) from Anas ibn Malik, who said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'The Dajjal will be blind (Mamsuh) in one eye, and between his eyes will be written Kaffir (i.e. disbeliever)..."

The word Dajjal is taken from the expression "Dajjala al-ba'eer (he smeared the camel)", referring to when they covered it with tar. The root Dajala means to mix. The word Dajala is used to

mean deliberately confusing matters and being vague and ambiguous. The Dajjal is the one who speaks in vagaries, who tells many lies and deceives many people.

The word Dajjal became a title given to the lying, one-eyed, false messiah. The Dajjal is so called because he will conceal his Kufr from the people by lying to them, deceiving them, and confusing them. (i.e. he will lead many to apostasy and to the Hellfire before the Day of Judgement).

The Dajjal will be a man from among the sons of Adam. He will have many attributes described in the ahadith to acquaint people with him and warn them of his evil. When he comes, the believers will know him and will not be misled. They will recognize the features the Truthful One (the Prophet) (peace and blessings of Allah be upon him) told us about. These features will distinguish him from other people, so that no one will be deceived by him except those ignorant or doomed by decree. We ask Allah to keep us safe and sound.

Among these attributes are:

- He will be a young man with a ruddy complexion, short, with thick curly hair, a wide forehead, and broad upper chest.
- He will be blind or defective (Mamsuh) in the right eye. This eye will neither be prominent nor sunken, and will look like a floating grape.
- His left eye will be covered with a thick piece of flesh growing at the edge of his eye.
- Written between his eyes will be "Kaf fa ra" (K-F-R), in separate Arabic letters, or "Kaffir", with the letters joined. Every Muslim, whether literate or illiterate, will be able to read this.
- Another characteristic will be that he will be sterile, with no children born to him.

Hadiths on the Dajjal and his Fitnah:

The following are some of the Sahih Ahadith in which the above attributes are mentioned. These Ahadith form part of the evidence (Dalil) concerning the emergence of the Dajjal:

From ‘Abd-Allah ibn ‘Umar (may Allah be pleased with him), who said:

“The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘Whilst I was sleeping, I saw myself performing Tawaf around the Ka’bah, when I saw a dark man with straight hair, standing between two other men, with water dripping from his head. I asked, “Who is this?” They said, “The son of Maryam.” Then I turned and saw a ruddy-complexioned man, well built, with curly hair, blind in his right eye, with his eye looking like a floating grape. I asked, “Who is this?” They said, “This is the Dajjal.” The person who looks most like him is Ibnu Qatan.”

- **(Narrated by al-Bukhari, no. 6508; Ibn Qatan was a man from Banu Mustalaq from Khuza'ah).**

It was also narrated from Ibn ‘Umar (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings of

Allah be upon him) mentioned the Dajjal to the people and said: "Allah is not one-eyed, but the false messiah (al-Masih al-Dajjal) is one-eyed, blind or defective in his right eye, with his eye looking like a floating grape..."

- (Narrated by al-Bukhari, no. 3184).

In the lengthy Hadith narrated by al-Nawwas ibn Sam'an (may Allah be pleased with him) it says:

The Messenger of Allah (peace and blessings of Allah be upon him) mentioned the Dajjal one morning. Sometimes he described him as insignificant and sometimes he described him as so significant that we thought that he was in the cluster of date-palm trees..." One of the features of the Dajjal that he described was: "He will be a young man with very curly hair, with his eye floating. It is as if he looks like 'Abd al-'Uzza ibn Qatan."

- (Narrated by Muslim, no. 5228)

It was narrated from ‘Ubadah ibn al-Samit (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“I have told you so much about the Dajjal that I fear you will not understand. The Dajjal will be a short man, pigeon-toed, with curly hair. He will be one-eyed, with his eye neither prominent nor sunken. If you become confused about him, then remember that your Lord is not one-eyed.”

- **(Narrated by Abu Dawud, no. 3763. This Hadith is Sahih – Sahih al-Jami’ al-Saghir, no. 2455).**

Abu Hurayrah (may Allah be pleased with him) said:

“The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘... as for the false messiah, he will be one-eyed, with a wide forehead and broad upper chest, and he will be hunchbacked...’”

- **(Narrated by Ahmad, no. 7564).**

Minor Signs of the Day of Judgment:

The lesser signs of the Hour include the following:

- The sending of the Prophet (peace and blessings of Allah be upon him).
- The death of the Prophet (peace and blessings of Allah be upon him).
- The conquest of Jerusalem.
- The plague of 'Amwas (Emmaus), which is a city in Palestine.
- Widespread wealth and lack of need for charity.
- The appearance of Fitnah (tribulations).
- Among the tribulations that occurred in the early years of Islam were: the killing of 'Uthman (may Allah be pleased with him), the battle of the camel and the battle of Siffin, the emergence of the Khawarij, the battle of al-Harrah, and the opinion that the Quran is a creation.

- The emergence of claimants to prophethood, such as the liar Musaylimah and al-Aswad al-'Anasi.

- The appearance of fire in the Hijaz, which appeared in the middle of the 7th century AH, in 654 AH. This was a great fire, which the scholars who were alive at the time of its appearance and those who came after them described in great detail. Al-Nawawi said: There appeared in our time a fire in Madinah, in the year six hundred and fifty-four. It was a very great fire on the eastern side of Madinah, beyond the Harrah, and knowledge of it was widespread throughout Syria and all lands. Those of the people of Madinah who were present told me about it.

- Loss of trust. One of the manifestations of loss of trust is people's affairs being entrusted to those who are not qualified or able for that.

- The taking away of knowledge and the prevalence of ignorance; the taking away of knowledge will occur with the disappearance of the scholars, as it says in al-Sahihayn.

- The spread of Zina (adultery, fornication)
- The spread of Riba (usury, interest)
- The prevalence of musical instruments.
- Widespread drinking of alcohol.
- Shepherds competing in the construction of tall buildings in Arabia.
- A slave woman giving birth to her mistress, as is stated in al-Sahihayn. There are several views among the scholars as to what this means. The view favoured by Ibn Hajar is that there will be widespread disobedience among children, so that a child will treat his mother as a master treats his slave woman, with negligence and insults.
- Widespread killing.
- Widespread earthquakes.

- Appearance of landslides, transformations and stones from heaven.
- Appearance of women who are clothed yet naked.
- Believers' dreams will be coming true.
- Widespread giving of false testimony and concealment of true testimony.
- Large numbers of women.
- The land of the Arabs becoming once again meadows and rivers.
- The Euphrates will uncover a mountain of Gold.
- Wild animals and inanimate objects will speak to people.
- The “Romans” will increase in number and fight the Muslims.
- The conquest of Constantinople.

Order of the Signs of the Day of Judgment:

There is no Sahih text which states the order in which these signs will occur; rather, the order of some of them is to be understood from the context of the texts.

Shaykh Muhammad al-Salih al-‘Uthaymin (may Allah have mercy on him) was asked: *Will the Major Portents of the Hour occur in a certain order?*

He replied:

“The order of some of the major portents is known , and in the case of others the order is not known. Among those whose order is known are the descent of ‘Isa ibn Maryam, the emergence of Yajuj and Majuj, and the Dajjal, for the Dajjal will be sent, then ‘Isa ibn Maryam will come down and kill him, then Yajuj and Majuj will emerge.

Al-Safarini (may Allah have mercy on him) listed the order of these portents in his ‘Aqidah, but some of the order is acceptable whilst some of it is not. But what matters is that

there are major signs of the Hour and when they happen, the Hour has drawn night. Allah has decreed the portents of the Hour, because it is a serious event and people need to know when it is about to happen.”

Sequence of Events on the Day of Judgement:

What the well-versed Scholars have determined is that the sequence of the events that will occur on the Day of Resurrection is as follows:

When the people are resurrected and rise from their graves, they will go to the land of gathering, then they will stand in the land of gathering for a long time, during which they will suffer intense hardship and thirst, and experience extreme fear, because they will stand for such a long time and will be certain that they will be brought to account, and they will wonder with what Allah, may He be Glorified and Exalted, will require of them (i.e. punish them with).

When they have stood for a long time, Allah, may He be Glorified and Exalted, will first bring forth for His Prophet (blessings and peace of Allah be upon him) his cistern to which

people will come. The cistern of the Prophet (blessings and peace of Allah be upon him) will be in the plain of standing, when their standing before the Lord of the Worlds has become arduous, on a Day the length of which will be Fifty Thousand Years.

The one who died adhering to his Sunnah, without changing or introducing any innovation or altering it will come to the cistern and be given to drink from it. So the first sign that he will be safe is that he will be given to drink from the cistern of our Prophet (blessings and peace of Allah be upon him). Then after that, a cistern will be brought forth for every Prophet, and the righteous among his followers will be given to drink from it.

Then the people will stand for a long time, then will come the great intercession – the intercession of the Prophet (blessings and peace of Allah be upon him), who will ask Allah, may He be Glorified and Exalted, to hasten the reckoning for all people. This is mentioned in the well-known, lengthy Hadith: they will ask Adam, then Nuh, then Ibrahim, and so on. Then they will come to the Prophet (blessings and peace of Allah be upon him) and say, O Muhammad! And they will describe the situation to

him, pleading with him to ask Allah, may He be Exalted, to relieve the people of hardship by giving them a swift reckoning. After they ask him, "Intercede for us with your Lord, the Prophet (blessings and peace of Allah be upon him) will say: "I am able for it, I am able for it." Then he will come before the Throne, and will fall down in prostration and praise Allah, may He be Glorified and Exalted, with words of praise with which Allah, may He be Glorified and Exalted, will inspire him. Then it will be said: "O Muhammad, raise your head; ask, you will be given, and intercede, your intercession will be accepted." That will be his great intercession asking for the reckoning to be hastened.

After that will come the examination – meaning the examination of deeds which the people did during their lifetime.

Then after the examination will come the reckoning.

After the first reckoning , the records of deeds will fly [to the people]. The first reckoning is part of the examination, because it will involve argument and excuses. Then after that the records of deeds will fly [to the people]. The people of the right

will receive their records in their right hands, and the people of the left will receive their records in their left hands. Then will come the reading of the records.

Then after the reading of the records, there will be a further reckoning to leave no room for excuses and establish proof by reading what is in the records. Then after that the balance will be set up, and the things that we have mentioned will be weighed. Then after the balance, people may be divided into groups and categories, with people of similar calibre being grouped together. Then the banners – the banners of the Prophets – will be set up: the banner of Muhammad, the banner of Ibrahim, the banner of Musa, and so on, and there will be various types of people under each banner, according to their categories, with people of similar calibre being grouped together.

The wrongdoers and disbelievers will also be gathered in different groups, meaning that those who were similar will be grouped together, as Allah says (interpretation of the meaning):

- **{[The angels will be ordered], Gather those who committed wrong, their kinds, and what they used to worship other than Allah.} [As-Saffat 37:22-23]**

What is meant by “their kinds” is those who were like them?

The meaning is that the scholars of the polytheists will be gathered with the scholars of the polytheists, the wrongdoers will be gathered with the wrongdoers, those who denied the resurrection will be gathered with those who denied the resurrection, and so on.

Then after that, Allah, may He be Glorified and Exalted, will cause darkness to prevail just before people reach Hell – we seek refuge with Allah. The people will proceed with what they will be given of lights, and this Ummah, including the hypocrites, will proceed, then when they have proceeded with their lights, the well-known wall will be set up between them:

- { On the [same] Day the hypocrite men and hypocrite women will say to those who believed, “Wait for us that we may acquire some of your light.” It will be said, “Go back behind you and **seek** light.” And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. The

hypocrites will call to the believers, “Were we not with you?” They will say, “Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination”.

[Al-Hadid 57:13-14 - interpretation of the meaning]

The Muslims who did evil, if Allah Azzawajjal wishes to punish them, will be thrown into the Fire, and the Disbelievers will be thrown into the Fire as well.

Then Allah, may He be Glorified and Exalted, will give the believers light, and they will see their way across the Sirat. As for the hypocrites, they will not be given light; rather they will be with the disbelievers, heading towards the Fire, falling into Hell– we seek refuge with Allah.

Then the Prophet (blessings and peace of Allah be upon him) will come first, and will be standing on the Sirat , asking Allah, may He be Glorified and Exalted, for him and his Ummah,

saying, “O Allah, grant safety; O Allah, grant safety.” Then he (blessings and peace of Allah be upon him) and his Ummah will cross over the Sirat, each one passing in accordance with his deeds, and each will have light in accordance with his deeds. Those whom Allah, may He be Glorified and Exalted, has forgiven, will keep going until they cross the Sirat, and some will fall into the Fire and will be among those monotheists whom it is Allah’s will to punish. Then when the believers have crossed the Fire, they will be gathered in the plain before Paradise – meaning in the areas that Allah, may He be Glorified and Exalted, has prepared, so that the believers may settle the scores with one another and all rancour may be dispelled, and they may enter Paradise with no rancour in their hearts.

The first to enter Paradise , after the Prophet (blessings and peace of Allah be upon him) will be the poor among the Muhajirun and the poor among the Ansar, then the poor among the Ummah. The rich will be delayed, because of the reckoning between them and other people, and because of the settling of scores.

The Bridge of Sirat (i.e. the Bridge over Hellfire):

(Arabic: الصراط aş-şirāṭ) is, according to Islam, the bridge which every human who had ever lived must pass on the Yawm al-Qiyamah ("Day of Resurrection") to enter Paradise.

- Prophet Muhammad (PBUH) will be the first to cross it.
- It is thinner than a hair, and sharper than a sword. It is placed right above Jahanam.
- Not a single person will be able to escape it, every soul must cross it. Except for the Kuffar, their destination is automatically Jahanam.
- True believers will pass it like lightning or wind, some will crawl, some will slip and fall, some will be snatched and thrown into the fire. **If one falls off the Bridge into the Hellfire, this does not mean he is a Disbeliever - some Muslims will fall, and then be rescued by Allah Azzawajjal at a later time (i.e. after punishment in the Fire, brought to Heaven).**
- Whoever was slow to obey and worship Allah, will pass over it slowly with fear. The one who was quick to obey

and worship Allah will pass over it with ease and no fear.

Chapter Seventeen: *Types of Tawhid:*

Tawhīd Al-Ulūhiyyah (Tawhid of Worship):

Tawhīd Al-Ulūhiyyah is the realization of 'Lā ilāha illa Allāh'. It is that which all the Prophets and Messengers were sent to convey and invite to. And this aspecting of tawhīd is dedicating all types of worship solely to Allāh and not to anyone but Him.

He – the Exalted – said:

“And I created not the jinn and mankind except that they should worship Me (Alone).” (**Adh-Dhāriyāt 51:56**)

“And turn in repentance to your Lord and submit yourselves to Him, before the torment comes upon you, then you will not be helped.” (**Az-Zumar 39:54**)

“So pray to your Lord and slaughter (for Him).” (**Al-Kawthar 108:2**)

“And your Lord said: ‘Invoke Me and I will answer you.’”

(Al-Ghāfir 40:60)

Tawhīd Ar-Rubūbiyyah (Tawḥīd of Lordship):

Tawhīd Ar-Rubūbiyyah is the belief in Oneness of Allāh in the Creation, the Lordship, the Arrangement, and His Oneness in His Actions. Those who commit shirk believe in many aspects of this type of Tawhīd, yet it is not enough to save them from the punishment of Allāh, because they worship other than Allāh.

Allah ﷻ Says:

And indeed if you ask them (the disbelieving polytheists), "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

And indeed if you ask them (the disbelieving polytheists), "Who has created the heavens and the Earth?" They will surely say: "The All-Mighty, the All-Knower created them."

This was the situation of the Kuffār (Disbelievers) of Quraysh. They affirmed aspects of the Rububiyyah (Lordship) of Allah ﷻ, but due to their Shirk their Tawḥīd was nullified.

Tawḥīd Ar-Rubūbiyyah is found in the following verses:

"Say (O Muhammad): 'Who provides for you from the sky and from the earth? And who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes of the affairs?' They will say: 'Allāh.' Say: 'Will you not then be afraid?'" (**Yūnus 10:31**)

"Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above the Throne (in a manner that suits His Majesty). He has subjected the sun and the moon, each of them running (its course) for a term appointed. He regulates all affairs, explaining the āyāt (proofs, evidence, verses, lessons, signs) in detail, that you may believe with certainty in the meeting with your Lord." (**Ar-Ra'd 13:2**)

”That is Allāh, your Lord. There is no-one worthy of worship besides Him. The Creator of everything, so worship Him. And He is the Disposer of all things.” (Al-An’ām 6:102)

Tawhīd Al-Asmā was-Sifāt (Tawhīd of Allah's Names and Attributes):

The basis for this tawhīd are the words of Allāh – the Exalted – who said:

“There is nothing like Him, and He is the All-Hearer, the All-Seer.” (Ash-Shūrā 42:11)

So the Ayah makes it clear that there is nothing like unto Allah (جَلَّالًا). Therefore, His Names and Attributes are unique to Him and can't be compared to ours, as His are far beyond ours and they are not like ours. So whatever Allāh or His Messenger (ﷺ) and the Sahābah (رضي الله عنهم) has informed us about, regarding the description of Allāh, then Allāh is alone in this description and He is not equal to His creation in any of it, even though some words might be used for both Allāh and the

slave, such as a Karīm (Generous) Lord and a karīm (generous) man.

In the Qu'ran, Allah Ta'ala says:

“And the Most Beautiful Names belong to Allāh, so call on Him by them, and leave those who deny (or utter impious speech against) His Names. They will be recompensed for what they used to do.” (Al-A'rāf 7:180)

“Say (O Muhammad): ‘Invoke Allāh or invoke Ar-Rahmān (the Most Beneficent). No matter by which Name you invoke Him, then to Him belong the Best Names.’” (Al-Isrā 17:110)

Tawhid is the pinnacle of Islam - it is the difference between Iman and Kufr.

Chapter Eighteen: *Names of Allah Azzawajjal:*

The First Pillar of Iman (Faith) in Islam is Belief in Allah. As Muslims, we believe in Allah in accordance with His beautiful names and attributes. Allah has revealed His names repeatedly in the Holy Quran primarily for us to understand who He is.

Learning and memorizing the names of Allah will help us to identify the correct way to believe in Him. There is nothing more sacred and blessed than understanding the names of Allah and living by them. How do we expect to worship, love, fear and trust our Lord, The Almighty Allah, if we don't know who He is?

Allah (SWT) says in the Quran:

“And to Allah belong the best names, so invoke Him by them.”
(Quran 7:180)

“Allah – there is no deity except Him. To Him belong the best names.” (Quran 20:8)

“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names”. (Quran 59:24)

A Hadith on this matter is:

Prophet Muhammad (ﷺ) said, “Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.”

- (Sahih Bukhari 54:23)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

“There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd numbers...”

- (Sahih Muslim Book-48 Hadith-5)

1. الرَّحْمَانُ - AR-RAHMAAN - The Most or Entirely Merciful
2. الرَّحِيمُ - AR-RAHEEM - The Bestower of Mercy
3. الْمَلِكُ - AL-MALIK - The King and Owner of Dominion
4. الْقُدُّوسُ - AL-QUDDUS - The Absolutely Pure
5. السَّلَامُ - AS-SALAM - The Perfection and Giver of Peace
6. الْمُؤْمِنُ - AL-MU'MIN - The One Who gives Emaan and Security
7. الْمُهِيمِنُ - AL-MUHAYMIN - The Guardian, The Witness, The Overseer
8. الْعَزِيزُ - AL-AZEEZ - The All Mighty
9. الْجَبَّارُ - AL-JABBAR - The Compeller, The Restorer
10. الْمُتَكَبِّرُ - AL-MUTAKABBIR - The Supreme, The Majestic
11. الْخَالِقُ - AL-KHAALIQ - The Creator, The Maker

12. الْبَارِئُ - AL-BAARI' - The Originator
13. الْمَصَوِّرُ - AL-MUSAWWIR - The Fashioner
14. الْغَفَّارُ - AL-GHAFFAR - The All- and Oft-Forgiving
15. الْقَهَّارُ - AL-QAHHAR - The Subduer, The Ever-Dominating
16. الْوَهَّابُ - AL-WAHHAAB - The Giver of Gifts
17. الرَّزَّاقُ - AR-RAZZAAQ - The Provider
18. الْفَاتِحُ - AL-FATTAAH - The Opener, The Judge
19. الْعَلِيمُ - AL-'ALEEM - The All-Knowing, The Omniscient
20. الْقَابِضُ - AL-QAABID - The Withholder
21. الْبَاسِطُ - AL-BAASIT - The Extender
22. الْخَافِضُ - AL-KHAAFIDH - The Reducer, The Abaser
23. الرَّافِعُ - AR-RAAFI' - The Exalter, The Elevator
24. الْمُعِزُّ - AL-MU'IZZ - The Honourer, The Bestower
25. الْمُذِلُّ - AL-MUZIL - The Dishonourer, The Humiliator
26. السَّمِيعُ - AS-SAMEE' - The All-Hearing
27. الْبَصِيرُ - AL-BASEER - The All-Seeing
28. الْحَكَمُ - AL-HAKAM - The Judge, The Giver of Justice
29. الْعَدْلُ - AL-'ADL - The Utterly Just
30. اللَّطِيفُ - AL-LATEEF - The Subtle One, The Most Gentle
31. الْخَبِيرُ - AL-KHABEER - The Acquainted, the All-Aware
32. الْحَلِيمُ - AL-HALEEM - The Most Forbearing
33. الْعَظِيمُ - AL-'ATHEEM - The Magnificent, The Supreme

34. الْغَفُورُ - AL-GHAFOOR - The Forgiving, The Exceedingly Forgiving

35. الشَّكُورُ - ASH-SHAKOOR - The Most Appreciative

36. الْعَلِيُّ - AL-'ALEE - The Most High, The Exalted

37. الْكَبِيرُ - AL-KABEER - The Greatest, The Most Grand

38. الْحَفِيزُ - AL-HAFEEDH - The Preserver, The All-Heedful and All-Protecting

39. الْمُقِيتُ - AL-MUQEET - The Sustainer

40. الْحَسِيبُ - AL-HASEEB - The Reckoner, The Sufficient

41. الْجَلِيلُ - AL-JALEEL - The Majestic

42. الْكَرِيمُ - AL-KAREEM - The Most Generous, The Most Esteemed

43. الرَّقِيبُ - AR-RAQEEB - The Watchful

44. الْمَجِيبُ - AL-MUJEEB - The Responsive One

45. الْوَاسِعُ - AL-WAASI' - The All-Encompassing, the Boundless

46. الْحَكِيمُ - AL-HAKEEM - The All-Wise

47. الْوَدُودُ - AL-WADOOD - The Most Loving

48. الْمَجِيدُ - AL-MAJEED - The Glorious, The Most Honorable

49. الْبَاطِثُ - AL-BA'ITH - The Resurrector, The Raiser of the Dead

50. الشَّهِيدُ - ASH-SHAHEED - The All- and Ever Witnessing

51. الْحَقُّ - AL-HAQQ - The Absolute Truth

52. الْوَكِيلُ - AL-WAKEEL - The Trustee, The Disposer of Affairs
53. الْقَوِيُّ - AL-QAWIYY - The All-Strong
54. الْمَتِينُ - AL-MATEEN - The Firm, The Steadfast
55. الْوَلِيُّ - AL-WALIYY - The Protecting Associate
56. الْحَمِيدُ - AL-HAMEED - The Praiseworthy
57. الْمُحْصِي - AL-MUHSEE - The All-Enumerating, The Counter
58. الْمُبْدِئُ - AL-MUBDI - The Originator, The Initiator
59. الْمُعِيدُ - AL-MU'ID - The Restorer, The Reinstater
60. الْمُحْيِي - AL-MUHYEE - The Giver of Life
61. الْمُمِيتُ - AL-MUMEET - The Bringer of Death, the Destroyer
62. الْحَيُّ - AL-HAYY - The Ever-Living
63. الْقَيُّومُ - AL-QAYYOOM - The Sustainer, The Self-Subsisting
64. الْوَاجِدُ - AL-WAAJID - The Perceiver
65. الْمَاجِدُ - AL-MAAJID - The Illustrious, the Magnificent
66. الْوَاحِدُ - AL-WAAHID - The One
67. الْأَحَدُ - AL-AHAD - The Unique, The Only One
68. الصَّمَدُ - AS-SAMAD - The Eternal, Satisfier of Needs
69. الْقَادِرُ - AL-QADIR - The Capable, The Powerful
70. الْمُقْتَدِرُ - AL-MUQTADIR - The Omnipotent
71. الْمُقَدِّمُ - AL-MUQADDIM - The Expediter, The Promoter
72. الْمُؤَخِّرُ - AL-MU'AKHKHIR - The Delayer, the Retarder

73. الْأَوَّلُ - AL-AWWAL - The First

74. الْآخِرُ - AL-AAKHIR - The Last

75. الظَّاهِرُ - AZ-DHAAHIR - The Manifest

76. الْبَاطِنُ - AL-BAATIN - The Hidden One, Knower of the Hidden

77. الْوَالِي - AL-WAALI - The Governor, The Patron

78. الْمُتَعَالَى - AL-MUTA'ALI - The Self Exalted

79. الْبَرُّ - AL-BARR - The Source of Goodness, the Kind

Benefactor

80. التَّوَّابُ - AT-TAWWAB - The Ever-Pardoning, The Relenting

81. الْمُنتَقِمُ - AL-MUNTAQIM - The Avenger

82. الْعَفْوُ - AL-'AFUWW - The Pardoner

83. الرَّؤُوفُ - AR-RA'OOF - The Most Kind

84. مَالِكُ الْمَلِكِ - MAALIK-UL-MULK - Master of the Kingdom, Owner of the Dominion

85. ذُو الْجَلَالِ وَالْإِكْرَامِ - DHUL-JALAALI WAL-IKRAAM -

Possessor of Glory and Honour, Lord of Majesty and

Generosity

86. الْمُقْسِطُ - AL-MUQSIT - The Equitable, the Requirer

87. الْجَامِعُ - AL-JAAMI' - The Gatherer, the Uniter

88. الْغَنِيُّ - AL-GHANIYY - The Self-Sufficient, The Wealthy

89. الْمُغْنِي - AL-MUGHNI - The Enricher

90. الْمَانِعُ - AL-MANI' - The Withholder

91. الضَّارُّ - AD-DHARR - The Distresser
92. النَّافِعُ - AN-NAFI' - The Propitious, the Benefactor
93. النُّورُ - AN-NUR - The Light, The Illuminator
94. الْهَادِي - AL-HAADI - The Guide
95. الْبَدِيعُ - AL-BADEE' - The Incomparable Originator
96. الْبَاقِي - AL-BAAQI - The Ever-Surviving, The Everlasting
97. الْوَارِثُ - AL-WAARITH - The Inheritor, The Heir
98. الرَّشِيدُ - AR-RASHEED - The Guide, Infallible Teacher
99. الصَّبُورُ - AS-SABOOR - The Forbearing, The Patient

Chapter Nineteen: *The Sunnah of Allah Azzawajjal:*

The Sunnah refers to the practices and teachings of the Prophet Muhammad (SAW). It encompasses his actions, sayings, and approvals, which serve as a guide for Muslims in their daily lives.

The Sunnah is an essential part of Islamic tradition and complements the teachings of the Quran. It provides practical examples of how to implement and live according to the principles outlined in the Quran. The Prophet Muhammad, through his words and actions, demonstrated the best way to

worship, interact with others, and navigate various aspects of life.

Sunnah is divided into two main categories: the Sunnah of action (Sunnah al-Filiyyah) and the Sunnah of saying (Sunnah al-Qawliyyah). The Sunnah of action refers to the physical actions and behaviors of the Prophet Muhammad, such as how he prayed, fasted, dressed, and conducted himself in different situations. The Sunnah of saying includes his sayings, teachings, and advice on various matters, including matters of faith, ethics, and social conduct.

Muslims consider following the Sunnah as a way to gain closeness to Allah and emulate the exemplary character of the Prophet Muhammad. It is believed that adhering to the Sunnah brings blessings, guidance, and spiritual growth. By following the Sunnah, Muslims strive to achieve a balanced and righteous way of life.

The Sunnah is primarily transmitted through Hadiths, which are narrations of the Prophet Muhammad's actions, sayings, and approvals. Scholars have meticulously studied and evaluated these Hadiths to determine their authenticity and

reliability. The most reliable collections of Hadiths, such as Sahih al-Bukhari and Sahih Muslim, are widely accepted as authoritative sources of the Prophet Muhammad's Sunnah.

It's important to note that not all actions of the Prophet Muhammad are considered obligatory or mandatory for Muslims to follow. Some actions are highly recommended (mustahabb), while others are merely permissible (mubah). Scholars categorize these actions based on their level of importance and obligation.

Following the Sunnah is seen as an act of devotion and love for the Prophet Muhammad. It is believed to bring spiritual benefits and serve as a means of drawing closer to Allah. Muslims strive to incorporate the Sunnah into their daily lives, seeking guidance from the Prophet Muhammad's actions and teachings in matters of worship, personal conduct, family life, and societal interactions.

The one who follows the Sunnah will be in Jannah in the Hereafter, while the one who does not will be in the Fire (or in a lesser level of Jannah).

Chapter Twenty: *What is the Taghut:*

Imam Mālik رحمه الله defined the Tāghūt as:

“Anything or anyone worshipped apart from Allāh (Subḥānahu wa ta‘ālā).» "And this is a general definition, which includes a lot of things that are worshipped such as idols «al-’asnām», «al-’awthān», graves, stones, trees, and other such inanimate objects. This definition also includes Satan (the biggest ṭāghūt), witches, soothsayers (claiming knowledge of the unseen), those who are pleased with people directing acts of worship to them, and those who legislate (making things «ḥalāl» which Allāh has declared «ḥarām» and making things «ḥarām» which Allāh declared «ḥalāl»). All these are ṭawāghūt (plural of ṭāghūt) that every Muslim should disassociate himself from them and from those who worship them."

The Taghut is of Five Heads:

1. Shayṭān who invites to worship other than Allāh ﷻ.
2. An oppressive ruler who changes the laws of Allāh ﷻ.

3. The one who doesn't rule by what Allāh ﷻ has revealed (if he thinks Sharī'a is superior and that his judgment/man-made laws aren't better or equal, then he is a fāsiq [sinner]).
4. The one who claims knowledge of the unseen/ Ghayb.
5. The one who is worshipped and pleased with it.

A Muslim must reject the Taghut, and the one who does not reject Taghut is not of Ahlus Sunnah (or Muslim):

1. By believing that the worshipping of the Tāghūt is false/ Bāṭil.
2. By avoiding worshipping the Tāghūt by heart, actions, and tongue.
3. By showing enmity towards the Tāghūt . By showing hatred towards the Tāghūt.
4. By doing takfīr on the Tāghūt.

Chapter Twenty One: *Nullifiers of Islam:*

The Nullifiers of Islam are actions and beliefs which remove one from the Fold of Islam and render them a Kaffir.

Shirk:

Worshipping anything or anyone besides Allah This is the biggest sin and takes a person out of Islam.

The Daleel for this:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.”

- (Qur'an 4:48)

Using Intermediaries in Worship:

Believing you need someone like a Saint or Imam to talk to Allah (SWT) for you or making D'ua to anyone other than Allah (SWT):

The Daleel for this:

“They worship besides Allah that which neither harms them nor benefits them, and they say, “These are our intercessors with Allah.”

- (Qur'an 10:18)

Not Takfiring the Mushrikeen:

Refusing to say that Shirk and its people (i.e. the Munshirkin / Kuffar) are wrong or believing all religions are equal (i.e. that Islam and Christianity are equal).

The Daleel for this is:

“Whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold.”

- (Qur'an 2:256)

Believing Other Laws are Better than Islam:

Thinking man-made laws or systems are better than Allah Azzawajjal's Shari'ah is Kufr which renders one a Kaffir.

The Daleel for this is:

“Do they seek the Judgement of ignorance? But who is better than Allah in Judgment for a people who are certain?”

- (Qur'an 5:50)

Hatred of Islam:

Disliking anything in Islam, whether it's a ruling or Command from Allah.

The Daleel for this is as follows:

“That is because they disliked what Allah revealed, so He rendered their Deeds worthless.”

- (Qur'an 47:9)

Mocking Islam or its Symbols:

Making fun of Allah, His verses, or anything related to Islam.

The Daleel for this is as follows:

“Say: Was it Allah, His verses, or His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief.”

- (Qur'an 9:65-66)

Practicing Sihr (i.e. Magic):

Doing or believing in Magic, like Fortune-telling or Spells.

The Daleel for this is as follows:

“But the devils Disbelieved, teaching people Magic.”

- (Qur'an 2:102)

Supporting Non-Muslims against Muslims:

Aiding the Non-Muslims in wars with the Muslims (i.e. the Kufr of MBS, El-Sisi, Erdogan and the other Modern Arab Leaders).

The Daleel for this is as follows:

“And whoever is an ally to them among you – then indeed, he is one of them.”

- (Qur'an 5:51)

Turning Away from Islam:

Neglecting Islam completely or not caring about its teachings, like abandoning Salah, Zakat, Fasting or Hajj, is a Nullifier of Islam.

The Daleel for this is as follows:

“But those who disbelieve turn away from that of which they are warned.”

- (Qur'an 46:3)

Believing Apostasy is Permissible:

Holding the belief that it is permissible to leave Islam and that there should be no punishment for it.

“And whoever among you reverts from his religion and dies while a disbeliever – for those, their deeds have become worthless.”

- (Qur'an 2:217)

The disbelievers are those who die worthless (i.e. will enter the Fire of Hell). The one who denies this denies the Qu'ran and is therefore a Kaffir. If any Muslim identifies with one of the Nullifiers of Islam listed here then he is a Kaffir and no Muslim at all, as he has denied the Qu'ran in some way, shape or form, or is a Kaffir as per the Qu'ran. These are not all of the Nullifiers of Islam, and there are many more - these however are the most prevalent I believed it was necessary to discuss in this chapter.

Chapter Twenty Two: *Major Sins in Islam:*

Major Sins in Islam are as follows::

1. Associating Partners with Allah Azzawajjal (i.e. Shirk)
2. Committing murder (25:68)
3. Performing Sorcery (2:102)
4. Not performing the Prayers (19:59)
5. Withholding the Zakah (3:180)
6. Breaking the fast of Ramadan or not fasting in that month without a valid excuse. The Prophet (peace and blessings be upon him) said, "Islam is built upon five pillars: testifying that there is no true god except Allah and that Muhammad is the Messenger of Allah, performing the prayers, paying the Zakat, making the pilgrimage to the house (Haji), and fasting the month of Ramadan." (Sahih al-Jami #2837)

7. Not performing the Pilgrimage when one has the ability to do so.
8. Disobeying one's parents (17:23)
9. Severing ties of kinship. (47:22)
10. Committing adultery or fornication (17:30)
11. Committing sodomy The Prophet (peace and blessings be upon him) said, "Allah will not look at a person (with pleasure) who commits sodomy with a man or a woman." (Sahih al-Jami 7678)
12. Taking or paying interest (2:275)
13. Devouring the wealth of orphans (4:10)
14. Forging statements concerning Allah or forging Hadith (39:60)
15. Fleeing from the battle (8:16)

16. Wrongdoing, deception or oppression on the part of the ruler (42:42)
17. Being arrogant, boastful and vain (16:23)
18. Giving false testimony (25:72)
19. Drinking alcoholic beverages (5:90)
20. Gambling (5:90)
21. Slandering innocent women (24:23)
22. Misappropriating something from the booty (3:161)
23. Stealing (5:38)
24. Committing highway robbery (5:33)
25. Making a false oath The Prophet (peace and blessings be upon him) said, "If someone is ordered to take an oath and he takes a false oath in order to take possession

of property of a Muslim, then he will incur Allah's wrath when he meets Him." (Sahih al-Jami 6083)

26. Committing oppression

27. Levying illegal taxes The Prophet (peace and blessings be upon him) said, "Do you know who the bankrupt is? The bankrupt from my nation is the one who appears on the Day of Resurrection having performed the prayers, fasted and paid the Zakah, but had also abused that person, slandered that person, wrongfully taken the wealth of that person and spilled the blood of that person. These people will take from his good deeds. If his good deeds are thereby exhausted, he will be given their sins and then he will be thrown into the hell-fire." (Sahih al-Jami 87)

28. Consuming forbidden wealth or taking it by any means (2:188)

29. Committing suicide (4:29)

30. Being a perpetual liar (3:61)

31. Ruling by laws other than the laws of Islam (5:44)
32. Engaging in bribery (2:188)
33. Women appearing like men and vice-versa. The Prophet (peace and blessings be upon him) said, "Allah's curse is upon women who appear like men and upon men who appear like women." (Sahih al-Jami 4976)
34. Being a "dayyouth." Dayyouth is the one who approves the indecency of his womenfolk and who is void of jealousy or a pimp who facilitates indecency between two people. The Prophet (peace and blessings be upon him) said, "Allah has forbidden the Paradise to three people: the alcoholic, the runaway slave, and the one who is complacent in the face of the evil deeds that his family is performing." (Sahih al-Jami 3047)
35. Marrying for the purpose of making a woman allowable for another.

36. Not keeping clean from the remains of urine. Ibn `Abbas (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) passed by a grave and said, "These two are being punished and they are not punished for something hard. But it is a great sin. One of them did not keep himself clean from his urine and the other went around spreading tales."
37. Acting for show (107:4-6)
38. Acquiring knowledge only for worldly gain or concealing knowledge (2:160)
39. Breaching trusts (8:27)
40. Reminding people of one's kindness (2:27)
41. Denying predestination (54:49) "If Allah were to punish the inhabitants of the heavens and earths, then He would punish and He would not be doing injustice to them. If He were to have mercy on them, His mercy would be greater than their actions. If a person had an amount of gold equivalent to Mount Uhud or similar to

Mount Uhud and spent it in the Path of Allah, (that spending) would not be accepted from him by Allah until he believes in the preordainment of good and evil. And until he knows that what afflicted him was not going to miss him and what missed him was not going to afflict him. If you were to die with any belief other than that, you would enter the Hellfire.” (Kitab al-Sunnah by Ibn Abu Asi # 245. Albani says that its chain is Sahih)

42. Eavesdropping on other’s private conversation.
(49:12)
43. Spreading harmful tales (54:10)
44. Cursing others. The Prophet (peace and blessings be upon him) said, “Abusing a Muslim is evil and fighting him is disbelief.” (Sahih al-Jami # 3598)
45. Not fulfilling one’s promises. The Prophet (peace and blessings be upon him) said, “Whoever has a four characteristic is a complete hypocrite. Whoever possesses any of these characteristics has the characteristics of

hypocrisy until he gives it up; whenever he makes a promise, he breaks it up..." (Al-Bukhari)

46. Believing in what soothsayers & astrologers say. The Prophet (peace and blessings be upon him) said, "Whoever goes to a fortuneteller and asks him about something will not have his prayer accepted for forty nights." (Sahih al-Jami 5816)
47. A wife being rebellious to her husband (4:34)
48. Striking oneself, wailing, tearing one's clothing, pulling one's hair & similar deeds as a form of mourning. The Prophet (peace and blessings be upon him) said, "One who strikes his cheeks or tears his clothing and shouts in the manner of pre-Islamic culture is not one of us." (Sahih al-Jami 5713)
49. Being overbearing or taking advantage of the weak, slaves, wives or animals The Prophet (peace and blessings be upon him) said, "Allah will torture those who torture people in this world." (Reported by Muslim)

50. Harming neighbors. The Prophet (peace and blessings be upon him) said, "A person whose neighbor is not safe from his mischief will not enter paradise." (Sahih al-Jami 7002)
51. Harming and abusing Muslims (33:58)
52. Harming the servants of Allah. The Prophet (peace and blessings be upon him) said that Allah said, "Whoever shows enmity to a slave of Mine (Allah's) I shall be at war with him." (Sahih al-Jami 1778)
53. Men wearing Silk and Gold. The Prophet (peace and blessings be upon him) said, "Gold and silk have been permitted for the females of my nation and forbidden for its males." (Sahih al-Jami 209) The Prophet (SAW) also said, "Men who wear silk in this world will have no portion [of heavens] in the hereafter." (Muslim)
54. Sacrificing animals for other than Allah. The Prophet (peace and blessings be upon him) said, "The one who sacrifices for other than Allah is cursed by Allah." (Sahih al-Jami 4988)

55. Claiming that somebody is one's father while the claimant knows it is not true. The Prophet (peace and blessings be upon him) said, "One who claims that someone is his father and knows that it is not true will be forbidden from paradise." (Sahih al-Jami 5865)
56. Arguing or quarreling for show & not seeking the truth. The Prophet (peace and blessings be upon him) said, "Whoever argues in support of something that is wrong and he knows it Allah will be angry with him until he stops." (Sahih al-Jami 6073)
57. Not measuring weights properly (83:1-3)
58. Thinking that one is safe from Allah's planning (7:99)
59. Eating carrion, blood or pork meat (6:145)
60. Continually not performing the Friday prayers and congregational prayers without any valid excuse The Prophet (peace and blessings be upon him) said, "If people don't stop abandoning the Friday Prayers Allah

may seal their hearts and they will become headless.”
(Reported by Muslim)

- 61. Harming others by manipulation one's bequests
(4:12)
- 62. Being deceitful or deceptive (35:43)
- 63. Spying on the Muslims & pointing out their secrets
(68:11)
- 64. Abusing or reviling any one of the Companions of
the Prophet (SAW) The Prophet (peace and blessings be
upon him) said, “Do not revile my companions for, by
the One in whose hands is my soul, if you were to spend
in charity a mountain of gold similar to mount Uhud it
would not be equal to a handful or a half a handful (or
what they have done).” (Sahih al-Jami 7187)

Chapter Twenty Three: *Ramadan:*

During Ramadan, Muslims worldwide observe the ninth month of the Islamic lunar calendar as a period of spiritual discipline and devotion.

Fasting from Fajr until Maghrib (i.e. from Sunrise to Sunset) is the duty upon every Muslim who is able bodied during the Month of Ramadan. Adherents abstain from Food, Drink and Committing Sins during the Daytime. The breaking of the Fast, known as *Iftar*, is an occasion shared with family and fellow Believers. This month is marked by increased prayers, recitation of the Quran, acts of charity, and introspection to become a better Muslim.

Destroyers of Ramadan:

Backbiting, Lying, Cursing and Evils of the Tongue are the Destroyers of Ramadan, as well as the Breaking of the Fast before Maghrib. This is a Major Sin.

The Messenger of Allah ﷺ said:

"Fasting is a shield as long as one does not pierce it, it was said: 'With what does one pierce it?', he said: 'With backbiting and lying'."

'Umar Ibn Al Khattab (May Allah be pleased with him) used to say:

"Fasting does not mean keeping away from only food and drink, it also means keeping away from lying, falsehood and swearing (by Allâh without need)."

It was also said: "There are two practices, if a person can keep himself from them, his fast will secure him: backbiting and lying."

Sunnahs within Ramadan:

Ramadan is the best month to practice the Sunnah's, but Ramadan also has its own Sunnah's inside of it.

It is sunnah for the fasting Muslim to eat *Suhoor* (Usually eaten before Fajr)

This is proven by the Hadith:

Anas ibn Maalik (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) said: “Eat suhoor, for in suhoor there is blessing.”

- **(Narrated by al-Bukhaari, 1923; Muslim, 1095)**

‘Umar (May Allah be pleased with him) said:

The Messenger of Allah (peace and blessings of Allah be upon him) used to say when breaking his fast: “Dhahaba al-zama wa’btalat al-‘uruq wa thabata al-ajr in sha Allah (Thirst is gone, the veins are moistened and the reward is certain if Allah wills).”

- **(Narrated by Abu Dawud, 2357; al-Daraqutni, 25.**

Ibn Hajar said in al-Talkhis al-Habir (2/202):

al-Daraqutni said, its Isnad is Sahih).

Narrated by At-Tirmidhi (2526) from Abu Hurayrah (may Allah be pleased with him), from the Prophet (blessings and peace of Allah be upon him), who said:

“There are three whose supplication is not rejected: a just ruler, the fasting person when he breaks his fast , and the

supplication of one who has been wronged is lifted up above the clouds, the gates of heaven are opened for it and the Lord, may He be Glorified and Exalted, says: `By My Might, I shall surely grant you support you [against the wrongdoer], even after some time.”

- **(Classed as authentic by Al-Albani in Sahih At-Tirmidhi)**

According to the Sunnah, the best way to break the Muslims fast is to break the fast with a couple of dates and water, then offer the Maghrib prayer, and once completed come and eat Iftar.

There are many virtues to fasting in Ramadan, for example Allah has made this month the fourth pillar of Islam, as He says.

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of

Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month..." 2:185.

Another fact is that Allah revealed the Quran in this month, as quoted above it says;

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)"

Allah made Laylat al-Qadr in this month, as Allah says:

"Verily, We have sent it (this Quran) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-Qadr (Decree) is better than a thousand months i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Ruh [Jibreel] by Allah's Permission with all Decrees, (All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn."

Allah has also made the reward of Umrah' equivalent to Hajj in Ramadan:

Al Bukhari 1782 and Muslim 1256 narrated that Ibn 'Abbas said: The Messenger of Allah (peace and blessings of Allah be upon him) said to a woman among the Ansar, "What kept you from doing Hajj with us?" She said, "We only had two camels that we used for bringing water." So her husband and son had gone for Hajj on one camel, and he left the other for them to use for bringing water." He said, "When Ramadan comes, go for 'Umrah, for 'Umrah in Ramadan is equivalent to Hajj." According to a report narrated by Muslim, " ... is equivalent to doing Hajj with me."

Is Taraweeh Sunnah:

Taraweeh prayer is Sunnah and recommended according to scholars, and comes under the heading of Qiyam al-Layl (night prayers).

Praying Qiyam in Ramadan is one of the greatest acts of worship by means of which a person can draw closer to his Lord in this month. Al-Hafiz Ibn Rajab said: "Note that in the

month of Ramadan the believer engages in Jihad al-Nafs (i.e. Struggle to self improve and fight sinful desires) on two fronts: during the day by fasting and during the night by praying Qiyam. Whoever combines these two types of jihad will be given reward without limit."

There are some hadiths which speak specifically about praying Qiyam in Ramadan and describe the virtue of doing so. For example:

Sahih Al-Bukhari 37 states: Allah's Messenger (ﷺ) said:

"Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

Narrated Abu Huraira (May Allah be pleased with him):

Allah's Messenger (ﷺ) said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

Grading - Sahih

Chapter Twenty Four: *Jannah*:

Jannah is the term for Paradise or Heaven, an eternal abode for those who believe in Allah and worship Him. In Islam, on the Day of Resurrection, we will all be judged for our good or bad deeds and placed into either Jannah (Paradise) or Jahannam (Hellfire).

Jannah is a Pillar of Iman - one must believe in Jannah, and if he does not, he is not Muslim.

- People who are martyrs, young children or some companions of the Prophet Muhammad SAW have already been granted into Jannah (Paradise) upon death.

- “But those who feared their Lord will be driven to Paradise in groups until, when they reach it while it's gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].” [**Surah Al-Zumar 39:73**]

- "I have prepared for my righteous servant those blessings that no eye has ever seen, no ear has ever heard and no heart has ever conceived of [Bukhari]"
- The blessings of Jannah (Paradise) are unimaginable. A finite comparison is dipping your finger in the ocean and comparing what is on your finger with this world and what is left in the ocean with Jannah. Unlike life in this world, the Akhira is Eternal.

The moment in which a Muslim would enter Jannah, the following would be said:

“Diseases will never come to you; you will stay healthy forever. Death will never come to you; you will be alive forever. You will live in never-ending bounties.”

Jannah is created with:

- The sand...Zafraan.
- Bricks made up of Silver and Gold.
- Cement, which is Musk-perfumed.

- Chips which are Yaqoot and pearls.

Food in Jannah:

- Mumin would be able to have food and fruits continuously until 40 years.
- Their every bowl would come with a new taste.
- They would have eructation, which digests the food and sweating would appear performed concerning water's digestion.

Places of Jannah:

- Gardens would also be there in Jannah.
- Every garden would maintain a length that would take a journey of 100 years.
- The plants of these gardens won't have any throne.
- Their shadows would be highly dense.

- Their leaf size would be equal to the ears of an elephant.
- The fruits would be present in rows.
- Those people who adore each other for the sake of Allah would gain one pillar of Yaqoot.
- Within which, 70,000 (seventy thousand) rooms would be present.
- These rooms would shine for the residents living in Jannah just as the sun shines for the people residing in Duniya.
- These rooms in Jannah are present in such a manner that each of the rooms would maintain 70,000 (seventy thousand) sheets of dining.
- Every dining sheet present would contain 70,000 kinds of dishes as food servings.

- To serve Mumin, eighty thousand (80,000) young boys would roam around them like the gorgeous scattered pearls.
- A normal bunch of dates would have the equalling length of 12 arms.
- A date would maintain the size of that of a big pitcher.
- They would be sweeter than honey, softer than butter, wouldn't have any seeds and whiter than milk.
- The plants would maintain stems created with silver and gold.
- A garden of grapes would also be there.
- Those bunches of grapes would be the bigger ones.
- The size of that one grape would be similar to that of a big pitcher.

There will be four canals in Jannah, made of:

- Honey
- Milk
- Sharabun
- Tahoor Water

There will also be three fountains in Jannah:

- Zanjabeel
- Kafoor
- Tasneem

Qualities of People of Jannah:

- In Jannah, every Muslim would maintain a height similar to Adam (AS), which was 90 feet (60 arms).'
- The age of the youth would be the same, which was of Isa (AS) i.e. 30 to 33 years.
- They will have the same as Yusuf (AS).
- Their voice would be as sweet as it was of Dawud (AS).

- They will have patience similar to what Ayyub (AS) had.
- The tolerance of the Mumin would be of the same level, which Yaqoob (AS) maintained.

This is Paradise in Islam, next, we shall discuss the Hellfire.

Chapter Twenty Five: *Jahhanam*:

Entering Jahanam:

As the evildoers will be dragged on their faces towards Jahannam, they will hear it fuming and roaring. They will be roughly shoved through the gates of Jahannam. Unlike the people of Jannah, who will enter it happily and with radiant faces, the people of Jahannam will be utterly miserable, with dark hearts and glum faces. As they enter and witness their punishment, they will forget all the joy they enjoyed in the world. It will be as though they had never experienced any happiness in the world.

Even the keepers of Jahannam will be terrifying. They will be harsh and stern, with tough physiques. The leader of the

keepers is an angel named Mālik who has the most repulsive appearance (to the disbelievers). Jahannam's doors will be tightly locked — those who enter will not be able to come out, unless Allah Azzawajjal decides to will otherwise.

Flames of Jahannam:

Jahannam will be roaring with gigantic and fierce flames. The heat of Jahannam will be so intense, such that different parts of it will crush one another, and will crush its inhabitants.

The fire of Jahannam is sixty-nine times hotter than the fire of this world. If you have ever experienced a burn, you will know how painful it is. Imagine your whole body being roasted in a fire sixty-nine times hotter. With the passage of time, the fire of Jahannam will not diminish or be extinguished.

Jahannam is monstrously huge. Allah (Azzawajjal) says, “(Remind them of) the Day We will ask Hell, ‘Are you filled up?’ And it will respond, ‘Are there any more?’” (50:30).

On the Day of Judgement, Jahannam will be brought with seventy thousand reins: every rein will be steered by seventy thousand angels who will drag it.

Jahannam is extremely steep: if a stone was to be thrown into it, it would take seventy years for it to reach the bottom.

The inhabitants of Jahannam will be fully enveloped in layers of fire. There will be no opening or window, no possible chance to escape or to catch a moment of relief. In Jahannam, there is no cool breeze which offers a moment of respite.

Instead, there is a “scorching wind” and the “shade” will be black smoke, which will be “neither cool nor refreshing” (56:44). The types of punishment and torment in Jahannam will vary. There will also be parts of Jahannam which will be freezing cold.

Eternal Misery for the Residents of the Fire:

Jahannam will be dark, bleak and miserable. Full of scorpions and snakes, it will have nothing good to offer. Its inhabitants will be constantly wailing and screaming for help. They will scream, “Our Lord, take us out (from here), and we will act

righteously, not in the way we have been doing before”
(35:37). But it will be too late. They will even try to seek the
intercession of the keepers of Jahannam. They will beg them:
“Pray to your Lord to lighten the torment for us for one day!”
(40:49).

When their request won't be fulfilled, and they will lose hope
of having their punishment reduced, they will seek death. They
will call out to Mālik, the Keeper of Hell: “O Mālik! Let your
Lord do away with us” (43:77). But even that request will not
be fulfilled.

Jahannam is Forever. When the people of Jahannam will have
entered it, death will be brought in the form of a ram and
slaughtered in between Jannah and Jahannam. Then a caller
will announce, “People of Jannah, no more death! People of the
Fire, no more death!” Whilst this will only increase the
happiness of the people of Jannah, it will only increase the
sorrow of the inhabitants of Jahannam.

Prison of Jahannam:

Jahannam is the worst prison you can think of. With shackles around their necks and chains on their legs, the people of Jahannam “will be dragged into the scalding water after which they will be thrown into the Fire as fuel” (40: 71-2). They will be humiliated and their faces will be gloomy, dull and disfigured. The least punished inhabitant of Jahannam will wear a pair of shoes made of fire which will cause his brain to boil.

Allah (Azzawajjal) says, “It is Allah’s kindled Fire that will peep into the hearts” (104:6-7). This means that when people are put into the Hell-fire, it will devour every limb and organ of the body until it reaches their heart, but the person will not die. In this world, fire kills the person even before reaching the heart. In Jahannam, however, the person will experience the torture of the burning of the heart while alive.

Just like Jannah, Jahannam too has levels. The deepest and most horrific level is reserved for the hypocrites: those who openly professed Islam, but caused much damage to the Ummah with their disbelief and deeply-entrenched hatred for the Dīn. This is where the leaders who call to the truth but are not of it will dwell forever.

The people of Jahannam will be repulsive. Their bodies will grow in size, so that they feel more of the punishment. Just the molar tooth of the disbeliever will be similar in size to the Mount Uḥud.

Allah (SWT) says, “The Fire will scorch their faces and their lips will be twisted in pain” (23:104).

Every time the skins of the disbelievers will burn off, Allah will replace them with new skins, so that they can continuously feel the punishment of the burning fire. Their garments will be of melted copper and their faces will be covered with fire. The clothes, beds and blankets of the people of Jahannam will be made of fire. Allah says, “...As for the disbelievers, garments of Fire will be tailored for them and boiling water will be poured over their heads, whereby everything in their bellies, as well as the skins, will be melted. And awaiting them are hooked rods of iron. Whenever they try to escape from Hell—out of anguish—they will be forced back into it, (and will be told), ‘Taste the torment of burning!’” (22:19-22).

Food and Drink of Jahannam:

Under intense torment, the people of Jahannam will beg and scream for help. They will experience excruciating pangs of hunger and thirst, and will beg to be fed and given drink. But what they will receive will only compound their suffering.

The food they will be given will be bitter, smell foul and will choke them. They will be fed poisonous thorny plants which will not satisfy their hunger.

They will eat from Zaqqūm, a terrifying tree which springs out of the bottom of Jahannam. Its fruits will be like molten metal and will burn their insides. It is revolting and truly horrendous.

The Messenger of Allah ﷺ said, “If a single drop of Zaqqūm was to be dropped into this world, it would ruin the food of its inhabitants. So how will it be for the person who has no other food except it (i.e. Zaqqūm)?”

- (Ibn Mājah).

Once they’ve eaten, they will start to feel thirsty. They will then be given scalding water to drink. They won’t just have a sip, stand back and stop because it is burning their insides. Rather,

they will drink and drink like “camels suffering from the disease of overthirst” (56:55). Not only will it burn their insides, but it will also disfigure their faces.

The people of Jahannam will also drink the discharges of dirty wounds, blood and pus. They will drink it with much difficulty and won't be able to swallow it down their throats. It will taste and smell foul. The Prophet ﷺ told us that Allah will make the one who consumed intoxicants in this world drink from the sweat of the people of Jahannam (Muslim).

Endless Punishment:

The people of Jahannam will be gripped with regret. They will beg Allah to be given one more chance: to be sent back to the world so that they can do righteous deeds. Allah (Azzawajjal) says, “The day their faces will be rolled on the fire, they will say, ‘Oh, would that we had obeyed Allah and obeyed the Messenger!’” (33:66).

But it will be too late.

For us, however, whilst we are still breathing, it is not too late.
We still have a chance.

Let us strive to become the true servants of al-Raḥmān (The All-Merciful), in Ramaḍān and outside of Ramaḍān. And let us always beg Him as they begged Him:

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ^{بَلِّغْ} إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا
وَمَقَامًا

“Our Lord, turn away from us the punishment of Hell-fire.
Indeed, its punishment is endless. Indeed, it is an evil residence
and abode” (25:65-6).

Levels of Jahannam:

Jahannam: This level is for Muslims who were sinful in the world. It has the least heat among all the levels and has the least painful punishment for the sinners. As the sinners enter through its gates their faces will be burned and the fire will eat

their flesh. Here Allah will renew their flesh every-time after they are burned.

Ladah: This level is situated below Jahannam, and it is for people and Jinn who did not believe in Allah, rejected the Prophet's messages and did not believe in them as the messengers of Allah. The main punishment in this level is that fire will eat away one's organs one by one both externally and internally, and will finally destroy their body.

Saqar: The third level of Jahannam and it is situated below Ladah. The punishment for the people here is that fire will eat up their flesh but not bones. The four reasons for which people land up in this level of Jahannam are:

1. They did not perform Salah (prayer).
2. They did not offer food to the poor.
3. They used to talk vainly to those who in vain that is they used to follow the path of unjust and falsehood.

4. They refused the existence of the Day of Reward and Resurrection (Qayamat).

Al-Hutamah: In this level, situated below Saqar, it is believed that the fire here will burn the sinners to the bones and emblaze their heart and inner organs. The fire will start from their feet and then go up to their heart. The sinners will cry to the point where their tear glands will dry out, the blood will dry out, and their tears will be of the huge amount that even if a ship was to be sailed in the pool of their tears it will do so easily.

Jaheem: Jaheem lies below Al-Hutamah, which is a big piece of coal and is bigger than the lowest level. Sinners will be thrown here because for three reasons:

1. They did not give correct belief to Allah.
2. Declined to give the correct right to the creations.
3. Did not encourage feeding the poor.

Saeer: This level of Jahannam is situated below Jaheem. This level has been kindling since it was made. It consists of 300 castles which have 300 huts each in which there are 300 rooms each and, in each room, there are 300 different types of penalties. The pain here is unimaginable, unbearable and it is very painful. Here there are scorpions, snakes, chains, ropes, ect. Also, it has a Pit of Agony which is the most painful punishment in the whole Jahannam.

Al-Hawwiyah: This is the last and the worst level of hell. It is the seventh level of jahannam, situated below Saeer. It is said that no sinner will be released from this level. There is pitch darkness on this level. Backbiters and non-believers are punished here. The sinners in this level will be crushed under mountains with them lying on their faces. The hands of the sinners will be bound to their necks and their necks to their legs. And Zabanniyah (angels of Janhannam) surely will stand on them. The hands of the angels are supposed to be made of strong iron and as punishment to the sinners they will beat the sinners with their bare hands. The Quran says that Al-Hawwiyah is the level in which kindled fire will embrace the sinner as a mother embraces her son.

The People of Jahannam:

Wahb ibn Munabbih said:

- They won't sleep.
- They won't die.
- They'll walk on fire.
- They'll sit on fire.
- Drink from the pus of the dwellers of Hell.
- They'll eat from az-Zaqqum (a horrible tree).
- Their blankets are on fire.
- Their mattresses are on fire.
- Their shirts are on fire.
- Their faces will be covered by fire.
- They'll be in chains, the ends of which are in the hands of the keepers of Hell.
- The keepers of Hell will drag them forward and backward (to tear them open), and their pus will flow into the pit of Hell (which they will then drink).

Then Wahb cried until he fainted once he was done narrating this Hadith.

Chapter Twenty Six: *Shari'ah*:

The Sharia is what Allah and his Messenger ﷺ Legislated from Laws, Wisdom and Morals.

Sharia Law has existed in the time of the Prophet, It has been Enforced by the 4 Rightly Guided Caliphs (Abu Bakr, Umar, Uthman, Ali) and its Rule is Mandatory on all Muslims.

The Leader of an Islamic State must Enforce it without Innovation or man-philosophy, and the Layman practices Sharia by Following the Qur'an and Sunnah. The Muslim who does not abide by the Sharia of Allah is not a Muslim. To conclude, Sharia is not only the Law, but the way of Life of every Muslim.

In Sharia, the Non-Muslim living in an Islamic State is free to practice their religion, Though they must pay Jizyah Tax to be considered from Ahl al-Dhimma (Non-Muslims under a contract of Peace and Stability in a Islamic State) and they are not obligated to Enlist in the Military or Give Charity (Zakat).

Evidences of the Obligation of Sharia:

Allah said: And to every one of them we have given a Law (Shar') and Methodology.

قوله تعالى: لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا {المائدة:48}.

Ibn al-Qayyim, may Allah have mercy on him, said, “Verily, the Sharia is founded upon wisdom and welfare for the servants in this life and the afterlife. In its entirety it is justice, mercy, benefit, and wisdom. Every matter which abandons justice for tyranny, mercy for cruelty, benefit for corruption, and wisdom for foolishness is not a part of the Sharia even if it was introduced therein by an interpretation.”

- **Source: I'lām al-Muwaqqi'in 3/11**

A common Misconception is that people think that Sharia was found in the Abbasid Caliphate, however, that is not the case as the Evidence of Sharia and it's Obligation is Mentioned in Qur'an, Hadith of the Prophet ﷺ and The Life of him and his Companions.

Chapter Twenty Seven: Allah Azzawajjal is Time:

Allah, Almighty, says: "The son of Adam hurts Me; he abuses Me. The meaning is that he treats Me in a manner that warrants harm to you." As for His saying, Almighty, "And I am the Ever-Living," indeed, with elevating the "raa" (ر) in this context is the correct pronunciation. This is the well-known view held by al-Shafi'i, Abu 'Ubayd, and the majority of both early and later scholars. Abu Bakr and Muhammad ibn Dawud al-Asbahani al-Zahiri said: It is indeed "al-Dahr" with the accusative case (nasb) on the adverb, meaning: "I am the duration of time, turning its night and day." Ibn 'Abd al-Barr mentioned this narration from some scholars, and al-Nahhas said: The accusative case (nasb) is permissible, meaning that Allah is Everlasting, abiding, never ceasing. Al-Qadi (Ibn al-Jawzi) mentioned that some scholars said it is in the accusative case due to specification. He said: However, the adverbial case is more correct and accurate. As for the narration of the nominative case (raf'), it is the correct one, and it aligns with His saying: "Indeed, Allah is the Ever-Living." The scholars said: It is metaphorical, and the reason for that is that the Arabs used to curse time during calamities, incidents, and adversities resulting from events like death or disasters.

When one experiences financial loss or any other misfortune, they might exclaim, “Woe to the time!” or similar expressions of blaming time. The Prophet (peace be upon him) said, “Do not abuse time, for indeed, Allah is time.” This means not to blame the executor of events because, when you blame it, the blame falls upon Allah, as He is the One who executes and ordains them. As for “al-Dahr” (time) in the sense of chronological time, it has no action; rather, it is a creation among the creations of Allah. The meaning of “Indeed, Allah is time” is that He is the executor of events, the creator of beings, and the one who ordains occurrences. And Allah knows best.

Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said: “Do not curse Time, for it is Allāh Who is Time.”

Al-Imām Ash-Shāfiʿī (رحمه الله) [d. 204 AH] said:

“Its interpretation, and Allāh knows best, is that it was the custom of the Arabs to blame and curse time when calamities such as death, loss, or destruction befell them. They would say, 'We are being destroyed by time,' referring to day and night, and they would say, 'They have been afflicted by the

vicissitudes of time, and time has annihilated them,' so they ascribe actions to day and night. Thus, they would blame time because it is what destroys and acts upon them.' So the Messenger of Allāh (ﷺ) said: 'Do not curse time,' meaning, do not attribute to time the acts of destruction and afflictions, for when you blame the doer of these actions, you are in fact blaming Allāh, Exalted be He, because it is He who is the true doer of these actions."

- [As-Sunan Al-Kubrā, Vol 7, Page 131]

Al-Imām Abū 'Ubayd Al-Qāsim Ibn Sallām (رحمه الله) [d. 224 AH] said:

"His saying: "For indeed, Allāh is the time", this is from what it is inappropriate for anyone from the people of Islām to be ignorant of its meaning, because the people of ta'tīl [those who deny the Attributes of Allāh] use it as an argument against the Muslims. I have seen some who are accused of Zandaqah (heresy) and Dahriyyah (fatalism) use this Ḥadīth as evidence, saying: Do not you see the Prophet (ﷺ) saying: "Indeed, Allāh is the time"? I said: Did anyone ever curse Allāh, the Exalted and Majestic, in the abodes of eternity?! [...] And its

interpretation - and Allāh knows best - is that the Arabs used to blame time and curse it when calamities such as death, plague, loss of wealth, or other similar events befell them, saying: "The calamities of time have befallen them, time has destroyed them, and time has come upon them," attributing these actions to time, thus cursing it. And they mention this in their poetry [...] And Allāh, Exalted and Majestic, informed about them in the His Glorious Book then He refuted their statement by saying [as translated to]: "And they say, "There is nothing but our worldly life; we die and live, and nothing destroys us except time." And Allāh (ﷻ) said [as translated to]: "And they have thereof no knowledge. They are not but assuming." [Qur'ān 45:24] So the Prophet Muḥammad (ﷺ) said: "Do not curse time": meaning, do not curse the one who does these things to you and afflicts you with these calamities, for if you curse the doer, then the curse falls upon Allāh (ﷻ) because He (ﷻ) is the One who does it, not time."

- [Ġharīb Al-Ḥadīth, Vol 1, Page 285-287]

Al-Imām Ibn Qutaybah (رحمه الله) [d. 276 AH] said:

“I will give an example to clarify this matter, so you can understand it better. Imagine, by the grace of Allāh, there's a man named 'Zayd' who orders his servant named 'Fath' to kill someone, and Fath does so. Then people curse and blame Fath. Someone then says to them: 'Do not curse Fath, for Zayd is Fath.' He means that Zayd is the killer, because he was the one who gave the order, so it's like saying, 'The killer is Zayd, not Fath.' Similarly, when calamities and disasters occur in one's lifetime, they happen by the decree of Allāh (ﷻ). People blame and curse time because of these calamities and disasters that occur within it, although time itself has no influence [over them]. So someone says: 'Do not curse time, for Allāh is the time.'”**

- [Ta'wīl Mukhtalaf Al-Ḥadīth, Pages 324-326]

The one who insults Time is a Kaffir.

Chapter Twenty Eight: *Is Allah Azzawajjal equal to His Attributes:*

The classical position of Sunni scholars is that the attributes of God, such as power, will, and knowledge, are not identical to

God's essence nor are they separate from it. Their being non-identical returns to the manner in which each is rationally conceptualized in the mind: the reality of an essence is not the same as the reality of an attribute. The attribute of power that subsists through the essence of X is not identical to the essence of X. Rather, the mind conceives of a particular meaning for an attribute that is distinct to that which it conceives for an essence. It is from this perspective of how the meaning of an attribute and essence is conceptualized in the mind that scholars formulated the statement that an attribute is not the same as an essence.

At the same time, an attribute is not other than the essence in the sense of being separate from it, which refers to:

- (a) an attribute not subsisting on its own i.e. it always requires an essence through which it subsists.
- (b) an attribute being innate to the essence i.e. in the external realm of existence and essence cannot exist without attributes.

In conclusion, the phrase “the attributes of God are distinct to His essence” relates back to the manner in which the mind conceives of an ‘attribute’ and an ‘essence’, while the phrase “the attributes of God are not other than His essence” refers to attributes always requiring an essence to subsist through and the fact that attributes/essence are inseparable in the external realm of existence as opposed to purely rational conceptualization.

It is not accurate to state that the attributes of God are “not other than God”. Rather, the correct expression is that the attributes of God are “not other than the essence.” This is because the expression God does not refer merely to an essence but to an essence ascribed with specific attributes.

Ibn Taymiyyah (RH) wrote about this, this is why the early Muslim generations and all the Imams did not declare that the Quran and all the Attributes of Allah to be 'other than' Him, nor did they declare that they are not other than Him. That is because the indication of the terms 'other than' is general/ambiguous; it could indicate the meaning 'detached' or 'separate', and accordingly, it would mean that all or part of the attribute belonging to the object of qualification are not

included in the "other". (On the other hand) it could mean something conceivable, without conceiving something apart from the other. This is why the adherents of philosophical speculation (Ahl An-Nathar) disagreed about the use of the term 'other than' in this context.

The difference in opinion revolved around the linguistic indication of the terms; however, this difference of opinion gave rise to a number of misconceptions with relation to the Divine Attributes that cannot be eliminated except with careful investigation of the linguistic indication of the terms in order to clear all potential ambiguities, as explained in detail in other works.

This is why a differentiation is made between saying: 'the Attributes are other than the Essence,' and saying 'the Attributes of Allah are other than Allah.' The latter is false because the name 'Allaah' includes His Attributes, unlike the 'Essence', which does not include His Attributes.

This is why it cannot be said that the Attributes of Allah are additional to Allah, even though it is said that the Attributes are additional to the Essence, because the intended meaning is

that the Attributes are additional to the affirmed Divine Essence which exists without the Attributes. On the contrary, the Divine Essence is qualified with those Attributes which are inseparable from it. Neither the Attributes are without the Essence, nor is the Essence without the Attributes.

Shaykh Muhammad ibn Amaan may Allah have mercy upon them said:

"The question: Are the Attributes additional to the Essence or are they other than the Essence or not? This is another example of the invented discourse introduced by the adherents of Kalaam (scholastic theology). Early Muslim scholars never used such discourse. Rather, they disliked using ambiguous/general language such as this, because of their desire to adhere to the revealed texts and not to go beyond them for such important purposes related to Allah. However, late scholars started to engage in such discourse with the scholars of Kalaam to defend and preserve the correct Islamic creed.

They said that if the intended meaning of saying that the Attribute is other than or additional to the Essence is that the

Essence exists separately from the Attribute, this is false. But if the intended meaning is that the Attributes are additional to the Essence in the sense that the Essence has a different meaning than the meaning of the Attribute and that the concept of the Attributes is additional to the concept of the Essence but they are inseparable from the Essence, this is correct. However, it should not be used except in case of necessity and it should be elaborated and clearly explained; otherwise, it is useless vain discourse."

Reason why Allah's attributes cannot be him, take for example the Attribute of knowledge / Al-Aleem.

- It is impossible for the Knowledge to be Him because it is impossible for knowledge to be knowledgeable!
Therefore, had He been knowledge, it would be invalid to say that He is Knowledgeable, and from there, that He would have any Attribute.
- It is impossible for the Knowledge to be a part of Him because the Necessary Existence would not be composed of parts! It is also not said that His Attributes agree or comply with Him, nor oppose Him, nor are separate

from Him, or adhere to Him, or are connected to Him or disconnected from Him, or that they resemble Him or they do not resemble Him. Nor is it said that His Attributes dwell within Him or that He is made of them.

- All of that implies that His Attributes are different from Him, which leads to saying that one could exist while the other is non-existent; that the Attributes could exist without the Self, or that the Self could exist without the Attributes. What must be said is: “They are Attributes of His, they are confirmed for Him and unique to Him without being parts or dwelling within Him.”
- It is impossible to be other than Him because it is impossible that the Knowledge departs the Self.

This conclusion of Allah being equal to his attributes would also lead to two fallacies:

- It is to deny Himself because a self is not an attribute.

- It would also mean that He is Power and Knowledge, etc. That would mean that Knowledge is Power, etc. This is Juggling realities.
- It validates the Self without Attributes, which makes no sense because the attributes are who Allah (SWT) is.
- If they were other than Him; different from His Self, they would be fleeting; temporary qualities, like the attributes of the creations. It would be valid for them to depart Him. Allah existing without the attribute of “The Everlasting/ The Living” Al Hayy Al Qayyum is nonsensical.

Chapter Twenty Nine: *Aqeedah Terminology in Ahlus Sunnah:*

The Meaning of Tahreef:

The Meaning of Tahreef: Changing of a word away from the known meaning without any evidence - such as changing the meaning of al-Yadayn (Two Hands) that are ascribed to Allah to mean Power or Bounty - or to change the meaning of al-istiwa

(The Ascension) of Allaah over the Throne to mean al-Isteelaa (to conquer) - or alter adh-Dhahak (The Laughter) of Allaah to mean ath-Thawaab (the Reward) of Allah; and other than that from that which the Ash'arties fall into.

And the Ash'arties claim they do all this to free Allaah from any resemblance to the creation! So they begin by assuming that there is resemblance, then they take the second step which is to explain away, without evidence, that which Allah has affirmed for Himself! The response of Ahlus-Sunnah is as the great Imam Ishaq ibn Ibraheem ar-Raahawaih (student of imam Ahmad, died 238H) said: Tashbeeh (to resemble Allah with the creation) is if it is said: Hand like my hand, or similar to my hand, it is said: Hearing like my Hearing, or similar to my hearing, then this is Tashbeeh. But if what is being said is what Allah has said: Hand, Hearing, Seeing, and it is not asked how, nor is it said: Like my hearing, or similar to my hearing - then it is not Tasbeeh (resemblance). Allaah, the Most Blessed and Most High, said in His Book: "There is none like Unto Him, and he is the all-hearing, the all-Seeing."

And the tahreef (distortion) of the misguided sects is from ilhaad (deviation) with respect to the Names of Allah and His Aayaat - so they interpret (ta'weel) the texts regarding the

Attributes upon other than their true interpretation. By doing so, they change the words from their correct meanings to invented meanings, without any evidence.

And they claim that they are changing the meaning from one probable understanding to one that is more probable - without any evidence, except that which is from the opinions and intellects of men, which they regard as decisive evidence!

This is the Reality of the Affair: mere doubts of the people of rhetoric, giving precedence to their intellects over the Revelations based upon ancient Greek Philosophy; inventing interpretations and metaphors for the Attributes of Allah that were unheard of amongst the best of generations, i.e. the Companions and those who followed them.

So in reality the ta'weel (interpretation) of the Ash'arties of the Attributes of Allah is tahreef (distortion and changing) of the Speech of Allaah and the speech of His Messenger away from its correct place and understanding.

The Meaning of Ta'teel:

The meaning of Ta'teel: To negate that which is obligatory to affirm for Allah from His Names and Attributes, or to deny some of them. So it is of two types:

- Complete ta'teel (negation): This is complete and utter negation such as that of the Jahmiyyah those who deny the Names and Attributes completely.
- Partial ta'teel (negation): This is like the ta'teel of the ash'arees, who negate some of the Attributes and explain them away with invented interpretations that were unknown in the time of the Sahaabah and those who followed them in goodness.

The first person to be known for ta'teel in this Ummah was Ja'd Ibn Dirham and then his disciple Jahm Ibn Safwaan - and everyone who came after them from the people of ta'teel and followed their path whether partially or wholly is a muqallid (blind-follower) of them.

The Meaning of Takyeef:

The meaning of Takyeef: is to mention how an Attribute is, such as someone saying: Allah's Hand is like this and like that and Allaah's Descent to lowest Heaven is like this and like that. So a person may not compare Him to a specific and named created thing but he delves into how he perceives the Attribute to be. This delving is forbidden and how an Attribute is, is not known except to Allah.

Sometimes a person may even combine this takyeef with resemblance (tamtheel), so he may say for instance: How does Allaah Descend? He Descends like the rain descends. Allah is Most High and far removed from such ascriptions. So this misguided one has gathered between takyeef and tamtheel (i.e. between saying how and resembling Allah with the creation).

The Meaning of Tamtheel:

The meaning of Tamtheel: Affirming a likeness with something, such as if a person was to say: The Hand of Allah is like the hand of a human - free is Allah, the Most High, from that. So the reality of the matter is that Allah is al-Hayy, the Ever Living; He is Living yet we live also, but our life is not in any way like His Living, as He has stated: There is nothing like

unto Him, and He is the All-Hearing, the All-Seeing. Allahat the end of this affirms for Himself hearing and seeing. And we have hearing and seeing which is created, and limited, and weak, it cannot encompass except short and small distances; our life which is created, short, limited followed by our death - so none of our attributes are comparable with Allaah, the Perfect, the Most Merciful, All-Powerful and All-Knowing Creator, He is just as He has described Himself, the Most High and there is nothing like unto Him.

And all praise is for Allah, Lord of the worlds, and may the peace and blessings of Allaah be upon the Messenger, his family and his Companions.

We need to consider how different categories of scholars used the word qadeem to describe Allah's attributes. Scholars such as Ibn Taymiyyah would look at Allah's attributes in a threefold manner:

- 1) Essential attributes (sifat dhatiyyah): These attributes are necessarily interlinked with Allah's essence from eternity, such as Knowledge, Life, Power, etc.

- 2) Attributes of volition (sifat ikhtiyariyyah): These are attributes that are interlinked with Allah's will (i.e., volitional attributes) and are enacted temporally when Allah wills, such as istiwa, descent, coming, etc.

- 3) Attributes that are both essential and volitional: The standard example is Allah's Speech. Ibn Taymiyyah would state that Allah has eternally had the attribute of Speech and speaks whenever He wills temporally. As an essential attribute, Ibn Taymiyyah would describe Allah's Speech as qadeem al-naw' (eternal in its genus), yet the individual instances of speech are hadith al-ahad (temporally originated). Many of Ibn Taymiyyah's opponents, especially those inclined to 'ilmul Kalam, strongly disagree with the idea that Allah has attributes of action that temporally originate. Some would either affirm them as qadeem (eternal) or deny that He has attributes of action altogether. For them, anything that is muhdath is created, and Allah can have no created attributes.

On the other hand, Ibn Taymiyyah would agree with the line of reasoning that Anwar al Kashmiri articulated, which I cited in

the earlier section, which is that any actions performed by Allah cannot be labelled as created by default, even though they originated temporally.

Chapter Thirty: *Caravan Raids:*

- After the Prophet fled to Medina following 13 years of persecution, the Quraysh issued an ultimatum to the leadership of Medina that they must kill the Prophet or face war. They wrote to Medina saying:

إِنَّكُمْ أَوْيْتُمْ صَاحِبَنَا وَإِنَّا نُقْسِمُ بِاللَّهِ لَتُقَاتِلَنَّهُ أَوْ لَتُخْرِجَنَّهُ أَوْ لَنَسِيرَنَّ إِلَيْكُمْ بِأَجْمَعٍ
حَتَّى نَقْتُلَ مُقَاتِلَكُمْ وَنَسْتَبِيحَ نِسَاءَكُمْ

You have given protection to our companion. We swear by Allah that you must fight him or exile him, or else we will come at you in full force. We will kill your fighting men and take your women.

Source: Sunan Abī Dāwūd 3004, Grade: Sahih

This tradition was declared authentic by Al-Albani in *Ṣaḥīḥ Abī Dāwūd* 3004.

The Meccans were not content to let the Muslims worship in peace. Sa'd ibn Mu'adh, one of the Prophet's companions, went to Mecca to perform his pilgrimage at the sacred mosque. While he was there, Abu Jahl, one of the leaders of Mecca, issued an open threat:

أَلَا أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا وَقَدْ أُوَيْتُمُ الصُّبَاةَ وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتَعِينُونَهُمْ،
أَمَا وَاللَّهِ لَوْلَا أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا

I see you going around Mecca securely while you have given protection to a heretic. I imagine you are supporting and helping him. By Allah, if you were not in the company of Abu Sufyan, I would not let you safely return to your family!

- Source: Sahih al-Bukhari 3734, Grade: Sahih

In other words, if Sa'd had not been under the protection of Abu Sufyan, a powerful tribal leader, then Abu Jahl would have had him killed

In this context, Allah revealed a verse allowing the Muslims to defend themselves after having required them to patiently endure up to this point.

Allah said:

أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا ربنا الله

Permission to fight has been given to those who are being fought, because they were wronged. Verily, Allah is able to give them victory. They are those who have been evicted from their homes without right and only because they say: Our Lord is Allah.

Surat al-Hajj 22:39

This verse makes clear that the reason the Muslims were allowed to fight was because they had been driven out and violently oppressed only because of their religion. As the Meccans were preparing for war, the Muslims prepared to launch raids on their caravans as a means to disrupt their economic war-making capabilities. What is more, the Meccans had confiscated the property that the Muslims had left behind and were taking it to Syria to be sold for war funds.

Despite suffering this persecution, the Prophet commanded the Muslims to adhere to the highest standard of conduct and he prohibited them from plundering the enemy's wealth.

Abdullah ibn Yazid Reported:

عن النبي صلى الله عليه وسلم أنه نهى عن النهبة والمثلة

The Prophet, peace and blessings be upon him, prohibited plundering and mutilation.

Source: Ṣaḥīḥ al-Bukhārī 5197, Grade: Sahih

The Prophet declared that the one who plunders, robs, and loots people is not a true Muslim.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارُهُمْ
حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ

The thief is not a believer while he is stealing. The plunderer is not a believer while he is plundering and the people are watching him.

Source: Ṣaḥīḥ al-Bukhārī²³⁴³, Grade: Muttafaqun Alayhi

Imran ibn Hussein reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ انْتَهَبَ نَهْبَةً فَلَيْسَ مِنَّا

Whoever plunders the wealth of others is not one of us.

Source: Sunan al-Tirmidhī 1123, Grade: Sahih

In another narration, the Prophet said:

وَمَنْ انْتَهَبَ نَهْبَةً مَشْهُورَةً فَلَيْسَ مِنَّا

Whoever is notorious for plunder is not one of us.

Source: Sunan Abī Dāwūd 4391, Grade: Sahih

On one occasion, the Prophet saw that some of his companions had looted the enemy's sheep. He commanded them to return the property to their owners.

Tha'labah ibn Hakam reported: We came across some sheep of the enemy, so we plundered them and set up our cooking pots. The Prophet passed by and ordered that they be overturned. The Prophet, peace and blessings be upon him, said:

إِنَّ النَّهْبَ لَا تَحِلُّ

Verily, plunder is unlawful.

Source: Sunan Ibn Mājah 3938, Grade: Sahih

As mentioned in the verse, permission was given to fight back only as a response to aggression. Muslims are allowed to fight for the right to practice Islam and to defend innocent people from oppression. No other motives are permissible, especially not to fight for worldly gains and spoils.

Abu Huraira reported: A man said, "O Messenger of Allah, a man intends to fight for the sake of Allah and he is seeking

worldly gains.” The Messenger of Allah, peace and blessings be upon him, said:

لَا أَجْرَ لَهُ

There is no reward for him.

The people found that very difficult and they said, “Return to the Messenger of Allah, for perhaps he did not understand you.” The man returned and he said, “O Messenger of Allah, a man intends to fight for the sake of Allah and he is seeking worldly gain.” The Prophet said:

لَا أَجْرَ لَهُ

There is no reward for him.

Then he returned a third time and the Prophet said:

لَا أَجْرَ لَهُ

There is no reward for him.

Source: Musnad Aḥmad 7840, Grade: Sahih

Nevertheless, the collection of spoils is an incidental consequence of war. The Prophet would collect the spoils and distribute them equitably among the community as charity. Moreover, the Prophet forbade Muslims from killing non-combatants and civilians, and he commanded them to behave magnanimously with the enemy.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said to his army:

انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَلَا تَقْتُلُوا شَيْخًا فَانِيًّا وَلَا طِفْلاً وَلَا صَغِيرًا وَلَا امْرَأَةً وَلَا تَغْلُوا وَضُمُوا غَنَائِمَكُمْ وَأَصْلَحُوا وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Go forward in the name of Allah, with Allah, and upon the religion of the Messenger of Allah. Do not kill the elderly, children, young people, or women. Do not steal from the spoils but collect them, and behave righteously and in the best manner. Verily, Allah loves those who behave in the best way.

Source: Sunan Abi Dawud 2608, Grade: Hasan

To conclude, the Prophet launched raids against the Meccan caravans in response to their declaration of war. The raids were meant to obstruct Meccan's plans to attack the new community in Medina. Even so, the Prophet prohibited his companions from stealing from the enemy and he told his army to behave honorably with them

Chapter Thirty One: *Refutation of the ‘Curly Haired Boy’ Hadith:*

Is Allah Azzawajjal a curled hair boy? By Allah, I swear this is a false claim - and the one who believes he is a ‘curled hair boy’ is a Kaffir.

Ibn Al-Jawzi (RH) has mentioned it in his *Daf’ Shubah al-Tashbih* and said that this Hadith is a lie. Hafidh Al-Dhahabi (RH) also mentioned it and criticized the narrators mentioned in it.

Here’s what Ibn Al-Jawzi (RH) wrote about it:

Talbis Al Jahmiyyah volume 7 page 294 The Prophet ﷺ Said “ I saw my lord in the form of a young Beardless man with long curly hair And he was in a green garden” is this true?

Ibn Al-Jawzi (RH) has mentioned it in his Daf' Shubah al-Tashbih and said that this Hadith is a lie. Hafidh Al-Dhahabi (RH) also mentioned it and criticized the narrators mentioned in it.

Here's what Ibn Al-Jawzi (RH) wrote about it:

Umm Tufayl, the wife of 'Ubayy, related that she heard the Messenger of Allah ﷺ mention that, "He saw his Lord, Mighty and Majestic, in a dream in the most beautiful form as a glowing young man in green. On his feet were sandals of gold, and over his face was a blanket of gold."

This hadith is related by Na'im ibn Hamad. Ibn 'Adi said, "He used to fabricate hadiths." Imam Ahmad was asked [about him], and he turned his face away from him (the asker). He said, "His hadith is rejected and unknown."

And on the authority of Ibn 'Abbas (RA) from the Prophet ﷺ that he said, "I saw my Lord as a curly-haired beardless boy wearing a green vestment." This is related by way of Hamad ibn Salama, and Ibn Abi al-'Awjaa, the zindeeq (heretic), [who] was the stepson of Hamad. He used to interpolate these hadiths in his [stepfather's] books that have neither been confirmed nor are they good for being used to make an argument.

Al-Qadhi [Abu Ya'la] actually affirmed these [ascriptions of curly hair, being beardless, and having a green vestment] as attributes for God, Exalted be He. He said, "They have been established as names, but we don't comprehend their meanings." Who [on Earth] establishes [the attributes] through dreams while the transmissions of them are not soundly established? We know the meanings of the shabb (young man) and the amrad (beardless young boy), but he says, "It is not as we understand." This is like someone saying, "Fulan stood up, but he is not standing," or, "He sat down, but he isn't sitting."

Imam Ibn 'Aqil said, "We are certain this hadith is a lie. The reliability of the narrators does not help when the text is impossible to affirm." This is similar to the example of a group

of trustworthy narrators informing us that the camel of the cloth merchant has entered the eye of the tailor's needle. The trustworthy status of the narrators has no effect while their report is actually impossible to affirm.

Al-Khallal mentioned this alongside these hadiths. It may be said that what Ahmad meant by saying, "The dreams of the prophets are like the vision of the eye, not like other dreams," does not negate that their dreams occur in sleep. Ibn Abbas reported authentically that the Prophet (peace be upon him) sleeps with his eyes while his heart does not sleep, which is why he did not perform ablution when taking a nap.

Regarding the verse "Show us except for trial for the people," it is interpreted as a vision seen by the Prophet, implying that it is his eye's vision and, therefore, a true vision. Sufyan narrated from Sa'id bin Jubair, from Ibn Abbas, saying, "The dreams of the prophets are a form of revelation." Abu Bakr ibn Abi 'Asim also followed this approach in his book on Sunnah, mentioning the chapter about the Prophet seeing his Lord in a dream and citing the hadith Ikrimah, narrated by Ibn Abbas, discussing the verse, "And We did not make the vision which We showed you (Muhammad)

In short it's an fabricated Hadith

Some of Ahlul 'Ilm stated this Hadith Daif (weak) and rejected it

they are:

1- Imam Ahmad ibn Hanbal

2- Yahya ibn Mu'ayan

3- Nisa'i

4- Ibn Hiban

5- al Sabki

6- Ibn Hajar

7- al Syuti

8- al Shukani

Chapter Thirty Two: *Refutation of the Ahmadiyyah:*

The Ahmadis are Kuffar, so is their Founder.

Evidence of this is his Kufri statements which are as follows:

1) HE CLAIMED THAT HE IS THE SON OF ALLAH

Mirza Ghulam said "Allah spoke to me with His statement 'Listen, O my son'" Reading material: Al-Bushra 1/49

2) HE CLAIMED THAT HE IS ALLAH

Mirza Ghulam said "The Lord said to me, 'You are from Me and I am from you. Your appearance is My appearance'"

Reading material: The Holy Revelation, Page 650

3) HE CLAIMED THAT HE IS THE INTERMEDIARY BETWEEN ALLAH & THE CREATION

He said: "Verily, Allah descended in me, & I am the intermediary between Him & all the creation." Reading material: The Book of Creatures, Page 75

4) HE CLAIMED THAT HIS HOMELAND OF QADIAN IS GREATER THAN MAKKAH & MADINAH

Mirza said "Verily, Qadian is the Mother of Towns; whoever cuts it off will be cut and shredded. Thus, fear lest you be cut and shredded. The fruits of Makkah & Madinah have ceased

but the fruits Qadian continue to be fresh" Reading material:
The Reality of Dreams, Page 46.

5) HE CLAIMED THAT HAJJ IS PERFORMED IN HIS HOMELAND OF QADIAN

Mirza said "Verily our yearly seminar is Hajj. Allah selected this place as the Hajj of Qadian. Lewdness, evil and argumentation are prohibited in it". Reading material: The Blessing of Differences, Page 5-7

6) HE DESCRIBES ALLAH WITH IMPERFECTION

Mirza said "Allah said to me, 'Verily, I pray and I fast; I wake up and sleep'" Mirza said again "Allah said, 'I answer along with the messenger, sometimes I am wrong and sometimes I am right'" Reading material: Al-Bushra 2/97 and 2/79

7) HE CLAIMED THAT ALLAH WAS BRITISH

Mirza Ghulam said "I have been inspired with a number of inspirations in English. The last time I received inspiration in English. He said 'I do what I want'. So I thought, due to the

accent and words, that He was British, standing at my head speaking" Reading material: Barahin Ahmadiyya, Page 480

All of these statements are Kufr al-Akbar which remove one from the Fold of Islam and these statements come from his works.

Chapter Thirty Three: *Refutation of the Nation of Islam:*

The Nation of Islam (NOI) is a cult and political organization founded in 1930 in Detroit, Michigan, by Wallace Fard Muhammad. It promotes a unique blend of Islamic teachings, Black empowerment, and self-reliance, with a focus on addressing racial injustice and uplifting African Americans in the United States. While it draws from Islam, its doctrines differ significantly from mainstream Islamic beliefs.

Key Beliefs of the Nation of Islam (Which make them Apostates, as their Kufri):

1. God (Allah) and Leadership:

Allah is seen as having manifested on Earth in the form of Wallace Fard Muhammad.

- Elijah Muhammad, Fard's successor, is regarded as his prophet and messenger.

2. Black Empowerment:

- Teaches that African Americans are the original people of the Earth, superior to other races.
- Views white people as "devils" created through a scientific experiment by a figure named Yakub.
- Advocates for separation from white society to achieve true independence.

3. Self-Reliance:

- Emphasizes economic independence, education, and discipline among its followers.
- Encourages the establishment of businesses, schools, and institutions to support the Black community.

4. Reinterpretation of Islamic Practices:

- The NOI observes some Islamic practices like prayer, fasting, and modest dress but modifies others, often blending them with African-American cultural elements.
- Rejects the universality of Islam as practiced by Sunni or Shia Muslims.

5. Apocalyptic Beliefs:

- Predicts an eventual divine confrontation where Black people will be vindicated and freed from oppression.

6. Moral Code:

- Followers are encouraged to live clean lives, abstaining from alcohol, drugs, pork, and immoral behavior.

These beliefs are Kufr al-Akbar (i.e. the ones about Yakub, African American Nationalism, etc.)

Chapter Thirty Four: *Refutation of the Khawarij:*

The Khawārij are known to be the first sect that ever emerged in Islām, separating themselves from the Jamā‘ah of Muslims.

For the first time, they appeared when there was a dispute among the Muslims regarding the Fāsiq al-Millī (a Fāsiq who still calls himself a Muslim).

- Ahl al-Sunnah said he is a Muslim.
- Khawārij said he is a Kāfir and Murtadd. Mu‘tazilah said he is neither Muslim nor Kāfir, rather he is a Fāsiq, and on the Day of Judgment, he will enter Jahannam. (This is a principle (Uṣūl al-Khamsah) of the Mu‘tazilah, known as al-Manzilah bayna al-Manzilatayn).

They are called Khawārij because they left the Jamā‘ah and revolted (Khurūj) against the Caliph, declaring him a Kāfir (Takfīr).

Other Names of the Khawārij:

- Al-Ḥarūriyyah (الحرورية) – Named after a town (mentioned in the ḥadīth of our mother ‘Ā’ishah رضي الله عنها in Ṣaḥīḥ Muslim 335).
- Al-Māriqah (المارقة).

- Ahl al-Nahrawān (أَهْلُ النَّهْرَوَانِ) – Named after the Battle of Nahrawān.

‘Aqīdah of the Khawārij:

- Takfīr of Fāsiq al-Millī.
- Raising the sword against Muslims (The Prophet ﷺ said: "They will kill the Muslims but will not disturb the idolaters." [Bukhārī 3344]).
- Ghulū (Exaggeration) in Takfīr of Muslims and rulers (based on their fabricated principles).

Historical Events Regarding the Khawārij:

First: The ḥadīth of Dhū al-Khuwayṣirah (ذُو الْخُوَيْصِرَةِ).

- It is narrated in both Ṣaḥīḥayn that he came to the Prophet ﷺ and accused him of being unjust.

Second: A group of people influenced by ‘Abdullāh ibn Sabā’, the hypocrites (Munāfiqīn), came to ‘Uthmān ibn ‘Affān رضي الله عنه (the third Caliph), accused him of being unjust, and demanded his resignation—until they martyred him.

Third: This was when they completely left the Jamā‘ah of the Muslims and became a sect. After the Arbitration (Taḥkīm, التَّحْكِيم) between ‘Alī ibn Abī Ṭālib رضي الله عنه and Mu‘āwiyah ibn Abī Sufyān رضي الله عنهما, the Khawārij declared Takfīr upon both of them as well as everyone who participated in the arbitration—including Abū Mūsā al-Ash‘arī رضي الله عنه and ‘Amr ibn al-‘Āṣ رضي الله عنه. They accused them of ruling by other than what Allāh سبحانه وتعالى revealed, leading to the Battle of Nahrawān and further disputes between the Khawārij and Ahl al-Sunnah.

Uṣūl al-Khawārij:

Al-Ḥukm Lillāh (الْحُكْمُ لِلَّهِ) – "Judgment Belongs to Allāh":

- The Khawārij rejected human arbitration, believing that only Allāh can judge in all matters.

- They opposed the arbitration (Taḥkīm) between ‘Alī ibn Abī Ṭālib and Mu‘āwiyah ibn Abī Sufyān, considering it an act of disbelief.
- They used the slogan "Lā Ḥukma illā Lillāh" (لَا حُكْمَ إِلَّا لِلَّهِ) but misapplied it by rejecting any form of leadership that included human decision-making.

Takfīr al-Muslimīn (تَكْفِيرُ الْمُسْلِمِينَ) – Declaring Muslims as Disbelievers:

- The Khawārij practiced extreme Takfīr, excommunicating any Muslim who committed a major sin (Kabīrah).
- They believed such individuals were Kuffār(disbelievers) and should be fought against.

Khurūj ‘alā al-Ḥukkām (خُرُوجٌ عَلَى الْحُكَّام) – Revolting Against Rulers:

- They believed it was obligatory to revolt against any Muslim ruler who, in their view, committed an injustice or failed to judge by Allāh's law.
- They justified assassinations and armed rebellion against rulers, including the assassination of ‘Alī ibn Abī Ṭālib.

Al-Amr bil-Ma‘rūf wa-n-Nahy ‘an al-Munkar (الأمر بالمعروف والنهي عن المنكر) – Enjoining Good & Forbidding Evil:

- The Khawārij enforced this principle with extreme rigidity, often using violence against those they deemed sinners.
- They justified killing those who disagreed with them, claiming they were fulfilling a religious duty.

Rejection of Qiyās and Ijmā‘ (القياس والإجماع) – Rejecting Analogy and Scholarly Consensus:

- The Khawārij rejected Qiyās (analogy) and Ijmā‘ (consensus of scholars), insisting on a literalist interpretation of Qur’ān and Ḥadīth.

- They viewed Islamic rulings as black and white, failing to acknowledge scholarly discourse and differences of opinion.

Rejection of Shafā'ah (الشَّفَاعَةُ) – Denial of Intercession:

- The Khawārij denied that Allāh would forgive major sinners through intercession on the Day of Judgment.
- They believed that anyone who committed a major sin would permanently reside in Hell.

No Preference for Quraysh (لَا تَفْضِيلَ لِلْقُرَيْشِ) – Any Pious Muslim Can Be a Caliph:

- The Khawārij rejected the idea that the Caliph must be from Quraysh, arguing that any pious Muslim could lead.
- They opposed the leadership of 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, and Mu'āwiyah ibn Abī Sufyān.

Literalism in Qur'ānic Interpretation (ظَاهِرِيَّةٌ فِي التَّفْسِيرِ) – Rejecting Contextual Interpretation:

- The Khawārij interpreted Qur'ānic verses literally, rejecting scholarly explanations, historical context, and deeper meanings.
- Their misinterpretation of Qur'ān 6:57 ("The decision is only for Allāh") led them to reject any human rulings.

Harsh Asceticism (الزُّهْدُ الْمُتَطَرِّفُ) – Extreme Rigidity in Worship:

- The Khawārij were known for extreme worship, fasting, and prayer, often exceeding the practices of Ahl al-Sunnah
- Their strict adherence to outward worship was coupled with a lack of spiritual depth and wisdom.

Aḥādīth on the Khawārij:

Prophet ﷺ said:

"There will arise a people from my Ummah who will recite the Qur'ān, but it will not go beyond their throats. They will pass through religion just as an arrow passes through its target."

→ (Ṣaḥīḥ al-Bukhārī 6934, Ṣaḥīḥ Muslim 1066)

Prophet ﷺ said:

"They will kill the people of Islam and leave the people of idolatry."

→ (Ṣaḥīḥ al-Bukhārī 3344, Ṣaḥīḥ Muslim 1064)

Prophet ﷺ said:

"They will leave Islam as an arrow passes through its target... If I live to see them, I will kill them like the people of ʿĀd were killed."

→ (Ṣaḥīḥ al-Bukhārī 6930, Ṣaḥīḥ Muslim 1064)

Prophet ﷺ said:

"The Khawārij are the worst of Allah's creation."

→ (Sunan Ibn Mājah 176, Musnad Aḥmad 6824)

Prophet ﷺ said:

"There will always appear a group cutting off from the Ummah (i.e., Khawārij) until the Dajjāl appears among them."

→ (Sunan Abī Dāwūd 4767)

History of their Sect:

657 CE – Emergence of the Khawārij (Battle of Ṣiffīn and the Arbitration Dispute):

The Khawārij originated during the first civil war (Fitnah) in Islām between ‘Alī ibn Abī Ṭālib and Mu‘āwiyah ibn Abī Sufyān after the assassination of ‘Uthmān ibn ‘Affān. The major event that led to their formation was the Battle of Ṣiffīn. As ‘Alī's army was close to defeating Mu‘āwiyah's forces, Mu‘āwiyah's army raised copies of the Qur’ān on their spears, signaling a call for arbitration (Taḥkīm). Some of ‘Alī's men insisted that he

stop fighting and accept the arbitration. ‘Alī was forced to negotiate, appointing Abū Mūsā al-Ash‘arī as his representative, while Mu‘āwiyah appointed ‘Amr ibn al-‘Āṣ. However, the arbitration process ended inconclusively, angering a faction of ‘Alī’s supporters who saw it as a betrayal of Islām. This faction broke away from ‘Alī’s army and declared that both ‘Alī and Mu‘āwiyah had committed disbelief by accepting arbitration instead of judgment from Allāh.

They took up the slogan:

"Lā Ḥukma illā Lillāh" – "There is no judgment except for Allāh."

‘Alī tried reasoning with them, but they refused, forming the first sect known as the Khawārij, meaning those who secede.

658 CE – The Massacre at Nahrawān:

After breaking away, the Khawārij settled in Nahrawān and began carrying out terror attacks against innocent Muslims. They considered anyone who did not join them to be a disbeliever, including the companions of the Prophet ﷺ. They

captured and executed ‘Abdullāh ibn Khabbāb, the son of a companion, after hearing him narrate a hadith about obeying rulers. His pregnant wife was also brutally murdered.

This prompted ‘Alī to march against them. Before engaging in battle, he sent a messenger to give them a final warning. Some repented and left, but the remaining 2,500 Khawārij warriors refused. The Battle of Nahrawān was short and decisive. The Khawārij were completely crushed, with almost all of them killed, while only a handful of ‘Alī’s soldiers died. A key event after the battle confirmed a prophecy of the Prophet ﷺ, who had foretold the rise of the Khawārij and described one of their members as having a deformed hand resembling a woman’s breast. Upon searching the battlefield, ‘Alī’s soldiers found the exact person, fulfilling the prophecy.

Despite their defeat, small groups of survivors fled and continued spreading their ideology.

661 CE – Assassination of ‘Alī ibn Abī Ṭālib (RA):

Although nearly destroyed, the Khawārij plotted revenge against the main figures involved in the arbitration:

- ‘Alī ibn Abī Ṭālib
- Mu‘āwiyah ibn Abī Sufyān
- ‘Amr ibn al-‘Āṣ

Three Khawārij extremists decided to assassinate all three on the same day. Only ‘Abd al-Raḥmān ibn Muljam succeeded—he struck ‘Alī with a poisoned sword while he was leading Fajr Ṣalāh in Kufa, causing his martyrdom.

The people of Kufa captured ibn Muljam and executed him, but the assassination left the Muslim world in political turmoil.

661–750 CE – The Khawārij During the Umayyad Caliphate:

After ‘Alī’s death, the Khawārij factions continued launching rebellions, particularly against the Umayyad rulers. Their influence spread to Basra, Yemen, and Persia, where they found support among discontented groups.

During this period, multiple Khawārij sects emerged, including:

Azāriqah – The most extreme, known for their brutal massacres of Muslims.

Najdāt – A more moderate faction, but still engaged in violence.

Şufriyyah – Another militant group that rejected major sins as Kufr.

The Umayyad Caliphs crushed several Khawārij revolts, but they kept re-emerging in different regions.

750–1258 CE – The Khawārij During the ‘Abbāsīd Caliphate:

During the ‘Abbāsīd period, the Khawārij were no longer a major force, but they continued staging minor revolts.

A key development during this period was the emergence of the Ibāḍiyyah, a more moderate sect of the Khawārij, which rejected violence and focused on spreading their beliefs through Da‘wah instead of rebellion. Ibāḍis still exist today in Oman, Algeria, and Zanzibar.

Chapter Thirty Five: *Refutation of the Ḥaddādiyyah:*

Ḥaddādiyyah are a new wave of “Salafīs” who follow the teachings of Maḥmūd Aḥmad al-Ḥaddād. They are known for takfīr and their misinterpretation of the Qur’ān and ḥadīth.

- They declare takfīr on imāms like Abū Ḥanīfah, al-Nawawī, and Ibn Ḥajar.
- They are mostly young in age.
- They follow extremism.
- They misinterpret the Salaf al-Ṣāliḥ to justify their deviant desires.

The Ḥaddādī Methodology:

1. Their belief in declaring every person who falls into a bid‘ah as an innovator.
2. Their stance of declaring as an innovator and waging war against anyone who does not himself declare as an innovator someone who has fallen into a bid‘ah. It is not enough for them to say, "So-and-so has some Ash‘arī tendencies" or "He is

Ash‘arī"; rather, they must explicitly say, "He is an innovator," otherwise, they too will face war, and be labeled as innovators.

3. Their unrestricted pronouncement of rulings on the people of innovation, without differentiating between a Rāfiḍī, a Qadarī, a Jahmī, and a scholar who has merely fallen into an innovation.

4. Their labeling as innovators those who show fairness in judging figures such as Abū Ḥanīfah, al-Shawkānī, Ibn al-Jawzī, Ibn Ḥajar, and al-Nawawī.

5. Their extremism in praising Ḥaddād, claiming his superiority in knowledge in order to undermine the senior scholars of the Salafī manhaj and elevate their own shaykh to the rank of imāmah without legitimate grounds—just as other misguided followers have done with their leaders in fits of delusional grandeur. They would say about certain scholars who held high ranks in knowledge: "They should sit on their knees before Abū ‘Abd Allāh al-Ḥaddād and Umm ‘Abd Allāh."

6. They resort to curses, harshness, and intimidation—to the extent that they even threatened Salafis with physical harm, and in some cases, physically assaulted them.

7. Their practice of cursing specific individuals even to the point that some of them curse Abū Ḥanīfah, and some even declare him a disbeliever. Al-Ḥaddād would label correct or incorrect statements as *zandaqah*, indicating that he harbored a *takfīrī* mindset.

8. Their arrogance and stubbornness, which leads them to reject the truth—like all extremists among the people of innovation.

9. They frequently attached themselves to Imām Aḥmad ibn Ḥanbal, but when it was shown to them that al-Ḥaddād contradicted Imām Aḥmad in his stance towards the people of innovation, they denied it. Then, when al-Ḥaddād himself admitted that he opposed Imām Aḥmad, he said, "Even if it is proven that Imām Aḥmad said this, we do not follow him."

Chapter Thirty Six: *Refutation of the Barelwiyyah:*

Shīrk through the Prophet ﷺ:

Aḥmad Riḍā Khān Barelwī (1856–1921 CE) writes in a treatise he wrote in 1900:

“It is without a doubt that the Almighty has given His Noble Beloved ﷺ the complete knowledge of earlier and later ones. From the east to the west, from the Throne till the earth, everything was shown to him. He was made witness to the Kingdom of the heavens and the earth. From the very first day till the last day all of the knowledge of what was and what shall be (mā kāna wa mā yakūn) has been told to him. From all of the above, not even an iota is outside the knowledge of the Prophet. The great knowledge of the Noble Beloved ﷺ encompasses all of these. It is not just of a summary type but what is small and big, everything wet and dry, (every) leaf that falls and (every) grain in the darkness of the earth are in their entirety known to him individually and in detail. Much praise to Allāh. In fact, that which has been discussed is not, never, the complete knowledge of the Messenger of Allāh (Allāh bless him and grant him peace and send peace on his family and companions, all of them); but this is a small part of the Prophet’s knowledge ...”

- **Inbā' al-Muṣṭafā Fatāwā Riḍawīyyah, Riḍā
Foundation 29/487**

In 1919, it is written:

“Allah has granted detailed knowledge to His beloved ﷺ of all the earlier ones and later ones, the east and the west, the throne and the ground and what is beneath the soil, the totality of what was and what shall be until the last of days, each and every atom thereof. The details of this are in my treatises Inbā' al-Muṣṭafā, Khāliṣ al-I'tiqād, al-Dawlat al-Makkiyyah etc.”

- **Fatāwā Riḍawīyyah 29/284**

In a fatwa from 1920 (*only a year before his death*), he says even more emphatically, referencing his earlier works al-Dawlat al-Makkiyyah, Inbā' al-Muṣṭafā and Khāliṣ al-I'tiqād:

“From the first day till the last day, all that has happened and is happening and will happen, each and every particle – detailed knowledge of this Allāh has given to His Noble Beloved ﷺ. In a thousand darknesses, the particle or grain of sand that sits

(on the earth), the knowledge of the Prophet ﷺ encompasses this. It is not just knowledge. Rather, the whole world and everything that will happen therein until Qiyāmah, he sees all of it like he sees the palm of his hand. Not a particle is hidden from his vision in the heavens and the earths. In fact, everything just mentioned is (but) a small tributary from the oceans of his knowledge. He recognises his whole Ummah better than someone who is sitting next to another. He doesn't just recognise them, rather he sees their every action and movement. He is aware of (even) the thoughts that cross the hearts."

- **al-Fatāwā al-Riḍawiyyah 15/75**

The books of the Ḥanafī school are clear that such a belief is blasphemous. It states in al-Fatāwā al-Bazzāziyyah:

"A [man] weds [a woman] without witnesses, saying: 'I make the Messenger of Allāh and Angels witness', he has become a kāfir, because he believes that the Messenger and Angel know the Ghayb, as distinguished from his saying: 'I make the angel on the left shoulder and the angel on the right shoulder witness', he would not become Kāfir, because they are aware [of that]."

- **al-Fatāwā al-Bazzāziyyah 6/325 & al-Muḥīṭ
al-Burhānī Idārat al Qur'ān 7/407**

They also have another Kufri-belief where they think the Prophet ﷺ is the most powerful. (Wal 'iadhū billah):

Aḥmad Riḍā Khān wrote in a work he compiled in 1881 on creed, called I'tiqād al-Aḥbāb fi 'l-Jamīl wa 'l-Muṣṭafā wa l-Āl wa 'l-Aṣḥāb:

“He made him (i.e. the Prophet ﷺ) the centre of the circle and the circle of the centre of kāf and nūn. He clothed his worthy body with the elevated-in-rank cloak of complete successorship, so that all individual existents can take rest under his continuous shade and prominent hem.

“It is not possible for the great ones brought-near to reach the King unless they take an intermediary through this refuge of the world. The keys of the treasures of knowledge and power, governance and control, were placed in his hands.”

- **al-Fatāwā al-Riḍāwiyyah 29/347**

And he also believes:

“What is there to say about his power? It is an illustration and reflection of the power of the Absolutely Powerful, great is His majesty. His rule operates in the upper and lower worlds. The powerful kun is at the disposal of his tongue. If he says qum to the dead, it will come to life. If he points to the moon it will split immediately into two. Whatever he wants God wants given he wants only what God wants. The decree of “absolute successorship” and “complete handing over” was recited for his glorious name. His rule and sermon [of praise] was carried forth from the lowest company to the highest world.

“Whatever anyone receives from the world or religion, they receive it from his court-resembling-the-throne. He is supreme commander: everything apart from Allāh are subordinate to him and there is no commander apart from him in the world. All are in need of him and he is in need of Allāh.”

- **al-Fatāwā al-Riḍawīyyah 29/348-9**

These beliefs (which amount to Shirk in the name of the Prophet, as the Shi’a do Shirk for Ahlul Bayt), are Kufr.

IN SHA ALLAH, THIS WORK WILL BE A SOURCE OF
BENEFIT.



Suleiman ibn Isma'il al-Zeprani